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For the Churchman.

Lay for the Feast of All Saints.

"Rejoice and be exceeding glad, for great is your reward."—*Gospel for the Day.*

Washed from all error's soil,
Freed from death, sin and toil,
Ransomed from guilt, beatified from care;
Far past our changing skies,
Happy in Paradise,
God's holy Saints are gathered now for prayer.

Some into glory passed
Harmlessly to the last,
And the crown sate upon unsullied brows:
Some at the rack and stake
Bore for our Saviour's sake,
Witness of love for His world-hated spouse.

Crowned and made happy thus,
Do they not pray for us?
Do they forget our struggles and our pangs?
Are not their bosoms stirred?
Are not their pleadings heard
Where o'er the Throne the Cloud of Glory hangs?

Perish the impious thought!
Still o'er a brother's lot
Do the Redeemed watch weariless and calm.
Still do they mark our pain,
Nor are the pleadings vain
Which they pour forth for us unto the Lamb.

Lord, hear their earnest prayer!
Lord, let their worth fore'er
Be in Thy book some cleansing of our crime:
Call us eternally
To where with them and Thee
We may forget all sin and grief and time.

Acolytis.

Communications.

To the Editor of the Churchman.

The Bishop of New York and the Church.

"The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children."

Rev. Sir,—As a clergyman of the Church of Christ in the Diocese of Toronto, attached to your branch of it by the close tie of our common authority, I cannot but feel deeply interested in the late extraordinary and most unhappy Trial of the Right Reverend B. T. Onderdonk, Bishop of New York. I have carefully read both the "Trial" and the Bishop's own "Statement," and now write because I think that perhaps the impression produced by them upon the mind of one who is an *entire stranger* to all the parties concerned may not be without its influence in enabling those who are in the midst of the contest to free their minds from the delusive effects of party prejudice.

And lest any one should suppose that I have gathered my views from your own or other similar papers, I beg explicitly to state that with respect to this matter I have seen, so far as I remember, only the documents above stated and our own paper, "The Church." Indeed, from the character I have heard of your own and many other of the papers connected with the Church in the States, I deeply regret that I have so little opportunity of seeing them.

Thus then, though a very humble individual, even my view of the matter may possibly be of some value, because, being of necessity free from personal bias, it may be reasonably expected that many of those who are similarly free from local influence and party prejudice will form a like judgment.

The Trial of the Bishop of New York when taken in connection with all the attendant circumstances is certainly one of the most distressing events which has occurred in the history of the Reformed Catholic Church. Had the Trial been conducted in a Christian spirit and on strictly scriptural principles then,—even had the Bishop been proved guilty, although we must have wept that so once honored a pillar of the Church had fallen,—the whole transaction would have been rather a matter of triumph than of shame as evidencing the jealous care with which the Church still watches over her own purity;—but when, on the contrary, there appears in the majority of the Episcopal Bench and their adherents an almost nervous eagerness to lay hold of any thing that can by possibility be turned to the injury of their brother and father, when the very worst construction is put upon every act, when a deaf ear is determinately turned to every suggestion that might operate in favor of the accused, and when the severest sentence which could have been admissible even had the darkest allegations against him been clearly proved and the judgment of guilty been registered against him without a dissentient voice;—when all these things are remembered much I fear that this Trial instead of maintaining the purity of the Church will remain a dark stain upon her justice and mercy. Is it not the fact that this harsh conduct was exhibited and this terrible sentence of all but degradation was sternly persisted in, in face of the undeniable truth that no *crime* was proved,—that the evidence was of the most questionable character at least as respects the *degree* of offence,—and that a large minority of certainly I imagine not the least respectable portion of the Bishops firmly insisted upon altogether acquitting the accused? Alas, alas! it does appear to the unprejudiced, *not that one* Bishop has fallen into the sin of "impurity," but the *majority* of those who are the only true possessors of Apostolic Episcopacy in your land have fallen into the sin of unjustly condemning one who with themselves is a chief overseer of the Church of God. The integrity of our Zion, of the pure Church Catholic, has received a fearful blow; it should cause all true Christians to humble themselves before God, in order that He who saved His Church from Arian impiety and Papal corruption when the heretics were the immense majorities, may now arise and save His Church both in America and Britain from all those dangers of head and heart, doctrinal and practical, which now seem to threaten her.

But I am in my commencement occupying much more time and space than I intended, I will at once therefore state what are my impressions from the documents above alluded to:—

First: That the Right Rev. Bishop Onderdonk is *not guilty* of the iniquity imputed to him, but that from all the evidence adduced Christian charity must feel bound to apply to him the Apostle's language, that "to the pure all things are pure."

Secondly: That there must have been some powerful influence at work strongly prejudicing the judgments of the majority of the Right Rev. Prelates before they could have brought themselves to pronounce the verdict of "guilty" from charges so *unchristianly got up, so exaggerated, and so miserably sustained*, and then to inflict such a punishment upon a verdict so obtained, and *so powerfully dissented from.*

My reasons, or at least some of them, for arriving at these conclusions I will proceed to state as briefly as I am able.

1. To those who are out of the exciting vortex of party strife, I can scarcely suppose that any one of the charges will be considered as at all proved, at least *in the sense in which they are brought forward.* And let it be remembered that the disproving of *wrong intention*, which is the *animus* of the charge, is all that could be attempted by the Bishop, unless he could absolutely have proved an *alibi* in every case; for where there was close contact as in the cases of Mrs. Butler and Mrs. Beare it is more than probable that, in the multitude of those benevolent and fatherly attentions which, from what I judge of Bishop Onderdonk's kind heartedness, I imagine he would be sure to offer, some movement might occur which, to a peculiarly nervous and perhaps susceptible temperament would be misconstrued. But the evidence of both these ladies as tending to prove indelicacy on the part of the Bishop is entirely destroyed, and would be so in any unprejudiced Court upon earth, by their subsequent conduct; and if possible is still more so by the striking facts contained in the Bishop's own "Statement."

As to the evidence of the Misses Rudderow it is painful to speak of it, as either they have been betrayed into *gross misstatements*, or else *their own delicacy of feeling*, to use the gentlest phrase, is rendered more than questionable in permitting such gross familiarities, and even the repetition of them, when the power of preventing them was close at hand, and also by their subsequently throwing themselves, especially Miss Jane O. Rudderow, without the slightest necessity into the Bishop's society; and if the *latter* alternative is the fact, then it is impossible to say how far they may have been themselves deceived both at the time and especially in their after recollections by their own feelings. I feel that it is painful thus to speak of females who are entire strangers to me, but it is due not only to the Bishop but also to the Church itself that every circumstance bearing upon the case should be thoroughly sifted.

It is, indeed, the judgment of charity not only to all the ladies themselves who have been so unfortunately prominent in this Trial, but to their husbands, brothers and friends to suppose that all their statements are from some cause highly exaggerated, as otherwise to have allowed the matter to rest so long, and even subsequently to have manifested the friendly feelings towards the Bishop which they did, would subject the whole of them to the painful suspicion of being devoid of every thing like real purity of mind or true delicacy of feeling; nor would it be possible, if the evidence were literal facts, to clear the male relatives in question from the charge of a want of Christian integrity and of meanly truckling to the despoiler of those whose spotless purity ought to be dearer than life itself.

It does seem to me therefore, Rev. Sir, most strange that the Bishop of New York should have been refused the benefit of these, so to speak, moral evidences in his favor, which were so far as I can judge sufficient of themselves to establish his innocence, for, according to all the acknowledged springs of human feeling and acting, seldom has evidence been more completely stultified by the witnesses themselves. Thus at least it strikes a stranger! There is another circumstance connected with the testimony of these ladies which on scriptural grounds would either make it unworthy of being received or at least make them equally guilty with the Bishop, namely, that with the exception to a certain degree of Mrs. Butler, not one of them "cried out." Now according to the wisdom of God, the woman who was abused by a man and did not cry out was to be esteemed as equally guilty with the man himself. Now individuals may attempt to explain this away, but I repeat "*that this is God's judgment in the case;*" and He surely knows what is the innate feeling of virtuous woman under such circumstances. Taking for granted therefore that the ladies in question were all of irreproachable virtue, I say that had they been insulted in the manner they represent they would have felt compelled to "cry out;" as they did not do so, I say that according to the Word of God their evidence should have been rejected as totally inconsistent with their own virtuous reputation; and the Bishop consequently honorably acquitted. I see not how this can be gainsaid; the Wisdom of God is surely a safe guide!

2. In the next place the charges appear to me morally disproved from the nature of the circumstances under which they took place. It is not the character of hoary crime to be incessantly betraying itself by the utmost thoughtlessness, yet were the charges against the Bishop correct such must have been his conduct. Every one of the acts brought against him was done in public, and even in the immediate presence or contiguity of those most interested in resenting them. Now such could be the conduct of none but a lunatic or a reckless profligate. The former no one pretends the Bishop to be, and the latter even his enemies have declared him not to be or they would have deposed, not suspended him. Yet one or other of these, I again assert, he must have been to have acted in the manner represented, for no man in his senses who had the slightest regard for his character would, however corrupt his heart might be, thus openly have proclaimed his own profligacy, and that too so entirely devoid of any sufficient motive; for that it was not his object to lead these ladies into crime their own testimony proves, inasmuch as in no one instance did he utter a single word to corrupt them. Were Bishop Onderdonk the lascivious character his accusers *wish* to prove him,—Sir, I was going to withdraw *that* word but I fear it is too correct,—he surely might have indulged his evil propensities to the utmost, without such reckless folly as that attributed to him,—female frailty is not, alas, so rare. Yes, yes, Rev. Sir, it is *innocence*, not practised guilt, which is wont to betray itself by the familiarities of unsuspecting confidence.

Here, then, again I humbly submit that the Bishop ought to have been fully acquitted, for that perhaps no evidence would be sufficient to prove the *existence of corrupt motives* as the origin of a series of acts which, if arising from such a source, would be in direct contradiction to all the known workings of human depravity; and least of all can such a contradiction be established when the evidence is so self-confuting, as that given on the trial in question; especially when considered, not only with respect to the facts, but to the motives from which they originated.

3. In close connection with the last is another objection, equally fatal, I imagine, to the justice or even reasonableness of the judgment given against this much injured Father of the Church. It is this—That the "Presentment" extended over so long a space of time, *ten years*, that it is irrational to suppose that if the Bishop had been "impure and unchaste" he would not in that period have been guilty of far more positive uncleanness than any with which even his bitterest enemies venture to accuse him. I know that the counsel *employed against your Diocesan* endeavored to meet the plea of improbability by saying, that where facts are proved, the plea of impossibility cannot be admitted. In this reasoning, however, as applied to the case before us, there is a fundamental error; inasmuch as guilt is not necessarily proved even though the acts alleged should be partially sustained, the sin depending altogether upon the *motives* from which those acts sprung. The question, therefore, is this,—Is it not more reasonable to believe that even the conduct which, when exaggerated, has given rise to the "Presentiment" in question, were the result of an unusual degree of purity of mind combined with an entire ignorance of worldly cunning, rather than to suppose that an individual who was so grossly corrupt in his passions, that in defiance even of the outward decorum which his holy and dignified office demanded, he could not refrain from the most indecent conduct towards various highly respectable females, and that too on the most solemn occasions and in the presence of those, who, one would have supposed, would be sure to bring him immediately to merited disgrace and punishment,—and that yet through the entire course of ten years not one single instance of any attempt at the *secret* sins of fornication or adultery, which could have been so much more safely committed, are even charged against him? Which, I ask, of these two is the easiest to believe, the innocent familiarity of unsuspecting intercourse, or the possibility of such strange inconsistency in crime? Now I do say that if even something like the facts charged against the Bishop had been proved, the *former* would be the only rational solution of his conduct; indeed, to suppose the *latter* it appears to me would be a monstrous absurdity; especially if we bear in mind how much more safely and fully, if an unholy man, he might have indulged his evil passions in private, than even in the comparatively slight degree with which he is charged with having done so in public. And in truth sin, and especially such sin when indulged soon becomes rampant; it is indeed as the Scriptures say like "the letting out of water;" if therefore unclean desires had been the motives of these lesser acts, such a constant feeding of the impure flame *must* have caused instances of actual sin not to be few, instead of which as before observed not a single instance is adduced.

This absence, then, of all actual unchastity is therefore, under the circumstances of a ten years investigation, again a ground of acquittal from all charges of that nature so evident, so just, so absolutely required by the analogy of moral evidence, and that too upon the supposition that the circumstances stated by the witnesses were materially correct, that I cannot but mourn over the unhappy prejudice which could so destroy the sense of justice, not to speak of mercy, in the bosoms of the majority of your Right Reverend Prelates.

Here I wish also distinctly to state that this fact, admitted even by Bishop Onderdonk's enemies, of the absence of all actual crime, does not only, as above stated, prove the innocence of his motives, but affords another striking evidence of the correctness of the opinion already given that gross exaggeration, if not in some cases absolute misstatements even of his outward acts must have been resorted to in order to insure the condemnation of this "servant of the Most High God;" however it is scarcely necessary to insist upon the proof of the Bishop's innocence from the above proof, firm as it is, because the evidence so contradicts itself that to an unprejudiced mind it is entirely devoid of credit, at least as attempting to prove criminal intention. And it is just possible I conceive thus to reject their evidence and yet to acquit the witnesses, at least most of them, of having been guilty of premeditated untruth, though it is not possible I fear to acquit them of very culpable negligence where the character of any one, and more especially that of so important a functionary of the Church of Christ as a Bishop was at stake. O where was that most excellent gift of charity! As a member with themselves of the Reformed Catholic Church I cannot but feel ashamed while I declare that never did I know *so apparently determined an effort on the part of Christians, lay and cleric, to destroy their Bishop.* The motives are perhaps only fully known to God and themselves.

If you think these hints likely to be of any service to the cause of truth and justice, as giving evidence of the light in which the condemnation of the Right Reverend Bishop of New York is viewed by those at a distance, I shall endeavor to proceed in these strictures as speedily as the duties of an extensive mission will permit me.

Praying that Almighty God may support His servant under this severe chastisement, and roll away from His Church the sins of oppression and persecution of the Truth,

I have the honor to remain, Rev. Sir,
Yours faithfully, A Catholic.
Canada West, Aug. 26, 1845.

It appears by a vast number of citations from the fathers, both in different ages and in different corners of the Church, that though they pressed confession much, and magnified the value of it highly, yet they never urged it as necessary to the pardon of sin, or as a sacrament. They only pressed it as a mean to complete the repentance, and to give the sinner an interest in the prayers of the Church. This may be positively affirmed concerning all the quotations that are brought in this matter, to prove that auricular confession is necessary in order to the Priest's pardon, and that it is founded on those words of Christ, "Whose sins ye remit" or, that they prove quite the contrary; that the fathers had not that sense of it, but considered it either as a mean to help the completing of repentance, or as a mean to maintain the purity of the Christian Church, and the rigor of discipline.—*Burnet.*

For the Churchman.

Tracts for the Seasons.

NO. XLI.

In tracing the history of the Christian Church, and marking the connection, in its state and destinies, which Providence has established between cause and effect, there are five leading points on which it may materially contribute to just views and inferences for the Christian seriously to dwell. They are—

The introduction among Christian teachers of converts from the old schools of philosophy;

The establishment of Christianity as a State-religion;

The bringing in of the papal usurpations and powers;

The Reformation; and

The circumstances connected with the settlement of different parts of our own country.

The ordination of Christian pastors from among converts who, in their former faith, had been much given to philosophical investigations, and metaphysical arguings, produced a very marked and extensive effect upon the Church. With honest and enlightened minds, moral principles having a right bias, and a reasonable and often strong conviction of the importance of religion, they gave that assent which no truly philosophical intellect can withhold, to the claims of the Gospel to being of divine inspiration. They could not help, as no truly honest and enlightened mind can receiving all that the Gospel reveals as therefore true. Their own reception and appreciation of it were full and unquestioning. But their habit of looking into the *rationale* of every thing led them to endeavor to make plain by argument to other minds what by faith was plain to theirs. Thus was introduced into theology a principle which, well suited to the natural mind, gained greater and greater strength, and continually increasing inroads on the simple faith of the renewed mind and the changed heart, until it attained to a most dangerous and ungodly ascendency. The progress from the Catholic faith to what has been called high Arianism, and thence down to the depths of low Socinianism, and the course of intangible refinement from attempted explanations and elucidations of the nature of God in Christ, and in spiritual influences, to the height of transcendental folly and absurdity, illustrate the evils hence brought upon the Church.

They have also been exhibited in the gradation of departure from the primitive reliance of pure faith on both the truth and fact involved in Christ's appointment of His sacramental body and blood, through vain efforts to explain an inexplicable mystery, to the monstrous papal doctrine of transubstantiation; and also in the natural reaction of this in the low and unchristian views with which counter carnal reasoning has marred and degraded the same holy, sublime, and mysterious subject.

Very perceptible too are the marks of the operation of the same principle on that department of Christian doctrine which relates to the election and predestination that God has revealed as of His dealings and dispensations towards His people. The simple Gospel view, not looking beyond God's care for His Church in establishing in it the means of His grace and everlasting favor, and pledging the enjoyment of these to all its faithful members, which is represented in both the Old and New Testament as His election and predestination—this simple Gospel doctrine being departed from by the desire of being wise above what is written; the mind was involved, touching what was designed to be meekly and gratefully received as of God, in speculations on the supposed connected process of the divine mind, through various kinds and grades of theory; until the system ultimately named from the learned and ingenious, but subtle and intellectually extravagant *Calvin*, made the deep and extensive impression on the Christian world, which, boldly and honestly avowed by many, and cherished by many more in the connection, perhaps unperceived by them, of its spirit and principles with open disavowal of its name, raises, in various ways, most serious barriers to true evangelical views of the Catholic Church, and the duties of its members. And here, too, the sad effects of re-action have been, and are discernible, in the influences of Rationalism, Pelagianism, and a denial of future eternal punishment.

This point might be much more largely illustrated. Its consideration should press upon the Christian the duty of humble earnest prayer that God would so direct and bless the labors of the Catholic Church that Christian verity may be disencumbered of the unhallowed appendages and corruptions produced by the pride of human intellect, and her children be taught in the pure system of the Gospel, as it is revealed in Holy Scripture, and was incorporated into the doctrines of the Church in her first and purest days. And especially should we all pray and strive that by the grace of the Holy Spirit we may become ourselves patterns of the sanctifying influences on the heart and life of the genuine Gospel of our Lord and Saviour Jesus Christ; and that that blessed system may have free course to a perpetually enlarged and strengthened hold on the community around us, and the world in general.

The establishment of Christianity as a State-religion was an event pregnant with consequences on the character, operations, and influence of the Church. Would it were all for good! Much of good did indeed come of it. The fires of persecution were quenched. Holy men were held in civil estimation. The support of the Church, and maintenance of its rights, became objects of interest to the legislative, executive, and judicial departments of the State. Ministers of Christ were invested with civil prerogative, and temporal powers assumed ecclesiastical authority. From the two last mentioned sources, great evils have flowed. A secular and Erastian spirit gradually crept over the Church, and at length made it, in no small degree, the mere creature of the State. Worldly motives prevailed in appointing to ecclesiastical offices and stations, and in the conducting of ecclesiastical affairs. Policy, as suggested by mere civil views, often furnished the principles and mode of action in the service of the Church; and she had often to pay for the extension towards her of State-patronage, the price of miserable bondage to the will and power of the world.

Sad results of this are not wanting even where the Church is in no sense established by the State. *We* are far from being exempt from its evils. The Church and the world, even among us, are too much blended, and the former far too much under the influence of the latter. There is a mournful tendency to forget the spiritual and heavenly character of the Church; its proper ends; its divinely appointed means for their accomplishment; the grace-conveying nature of its sacraments, ordinances, and ministrations; the high and holy mysteries committed to it; its connection, and as it were identity, with Christ, as His body, His spouse, the medium through which He imparts Himself to His people, bringing to them the exceeding riches of His grace, mercy, and truth, and preserving in them the integrity and life-power of the faith of His everlasting Gospel, and in short that which He has been pleased to assume into Himself, as the very fulness of Him that filleth all in all, and which the Almighty Father adopts as the great end and object for which He gave His Eternal Son to be Head over all things.

Even where there exists not the form of a union of Church and State, there is a mournful tendency to sacrifice such evangelical views of the mystical body of Christ to those more accordant with worldly and secular modes of thinking and of acting—to considering the Church as merely another development of the social compact, as a wholesome conventional provision for social and civil welfare, as a mode of serving the cause of religion and morals which man may ingeniously adapt to the spirit, form and pressure of the age, and which he is to carry out as apparent expediency, worldly wisdom, personal regards, and civil facilities may dictate; and even, in one's estimate of connection with the Church, to undervalue, or entirely lose sight of, that which is sacramentally formed and maintained, and fix the main or sole regard on a secularly acquired interest in civil rights or franchises which human law may confer on ecclesiastical bodies. There is a tendency to forget the awe and reverence due to so holy and divine an institution. There is a temptation to regard attention to its concerns as requiring little other qualification than such as fits a man to judge of worldly things. Too little heed is given to the evidently proper consideration, that as in all communities, they are fittest to judge of them who best understand, and in life and character are most faithful to, their principles and laws; so is it in the Church. Principles and laws are incorporated into it by its Divine Head which must be duly appreciated and obeyed, before there can be meetness for enlightened judgment and action in things pertaining to it. How can they who receive not meekly and fully the *truth* of which the Church is the pillar and ground, who do not realize their need of the *grace* of which the Church is appointed the medium of conveyance, and who walk not humbly and faithfully in the *commandments and ordinances* which are given to the Church for its guidance, know what is most for its welfare, or be competent to take part in the regulation and management of its concerns? It matters not whether the secularity of the Church is produced by assumed imperial or regal headship, the Erastian measures of parliaments, the time-serving counsels of ministers and cabinets, or the diffused worldliness of her members. In each and every case, it is dishonor to God, brings reproach upon the Saviour, does despite to the Holy Ghost, and sorely degrades and injures the Church.

The bringing in of the papal powers and usurpations, is another marked event in the history of the Church whose bearing on its character and condition it was proposed to consider.

The papacy is a standing salutary admonition of the danger of departure from the scriptural and primitive principle of the equality of Bishops. Among the Apostles none had authority over others. The Roman claim to the supremacy of St. Peter over his brethren has been often proved to be utterly without foundation in either Scripture or primitive tradition. Nor can any thing like a recognition of the principle be found in the early position among his brethren of the Bishop of Rome. An ancient incumbent of that see denounced the title and claim of Bishop of Bishops as impious arrogancy; and instances without number are afforded by history of Bishops' so speaking and acting in reference to their Roman brother, as to render absurd the idea that they recognized in him a superior. Bishops were amenable to a council of their peers, and not to any individual of their order; and when this principle was invaded, it was regarded as ungodly presumption, at war with Catholic principle, and schismatical.

This principle of the equality of Bishops was first infringed upon as a mere matter of polity and expediency, without any pretension to divine requirement. Hence the origin of the class of *chorepiscopi*, or Episcopal aids to the diocesan. The latter had his residence in the chief city, and the chorepiscopi (literally provincial or country Bishops) shared with him, and under his direction, the charge of the portion of his flock in the region of country which, according to the existing civil arrangements, was connected with and dependent upon the city. This region was often of considerable extent, and as separate communions were then unknown, the Bishop's flock was often sufficiently numerous to require several such assistants. Hence too the subsequent introduction among and over these city Bishops of metropolitans and patriarchs. All this, however, be it repeated, was regarded as a mere arrangement of expediency, not presuming to put forth the plea of divine appointment. *This* was one of the subsequent developments of Romish departure from Catholicism. Among the patriarchs, he of Rome had peculiar facilities for advancing his power and influence. His see was the Imperial residence. The emperor, appreciating the influence of spiritual authority, views, and motives, on the minds of men, found it his interest to avail himself of the Bishop's power over the clergy and people, by attaching him to himself, and for this purpose conferring on him prerogatives, franchises, and dignities, reaching, in their bearings, throughout the Empire, and thus extending his power and influence. While, on the other hand, citizens and ecclesiastics seeking imperial favors, found it much to their interest to secure the favor of the Roman Bishop. Thus that prelate, receiving constant accessions of power, gradually lorded it more and more over God's heritage, until his power mounted even above that of the imperial sceptre, and seated him on a throne whence he pretends to divine right of sovereign rule over both the temporal and spiritual affairs of the whole world, to which potentates have often bent in abject submission, and whence have emanated decrees and decisions in utter violation of the Gospel, and of all primitive Catholic authority and precedent.

All this is the result of departure from that organization which Christ and His Apostles left for the Church and its ministry. As in later days, we have seen grievous schisms and heresies flow from casting off the Episcopacy, so in this early corruption and abuse of it, is found the source of that great schism which has severed the Roman ecclesiastical organization from Catholic unity. In the sound principles of that unity we should recognise God's own established security from error in His Church, and His own means of preserving among His people the true faith and piety of the Gospel. They too should dictate the principles and spirit in which—always praying for the guidance and aid of the Holy Ghost—we should seek the extension of the Church, and the strengthening of its influences.

The full purpose of the introduction of this topic will be better answered by connecting it with the next one proposed,—The Reformation.

The first sentiment that should arise in contemplating this great and stupendous event, is that of gratitude to God for having, at a period when the gross corruptions of the Church had risen to a height which seemed to set at defiance all ordinary means of reform, raised up men adapted to the emergency, and even when wrong tempers and wicked passions sought ill ends, or good ends by bad means, turned all to the accomplishment of the unspeakable blessing of His Church's renovation. This manifested the same omnipotent and merciful control by which, often in the ordinary course of God's Providence, often in His dealings with His Church under the old dispensations, and once in the ineffably mysterious and gracious accomplishment of redemption through the sufferings and death of His Eternal Son, human folly, rashness, and wickedness, have been turned to His own purposes of love and mercy.

This is the true answer to those who would detract from the substantial merits of the Reformation by blazoning the faults, weaknesses, and wickednesses of its human agents. More pleasing, however, and more accordant with a just view of it, is the contemplation of the pious zeal, the noble purpose, the exalted motive, the enlightened principle, the disinterested sacrifices, and the deep, unflinching, and unwearied devotion, through evil report and good report, through success and disappointment, through suffering and unto death, which characterized the great body of those who then entered the lists against the spiritual wickedness in high places which stood up and took counsel against the Lord, and against His Anointed.

At the same time, however, it is too obvious that the Reformation has not been without most serious attendant evils. Damnable heresies take shelter under it, and claim—and we cannot question the claim—to be Protestant. The right of private judgment, so much vaunted as *the* great Protestant principle, puts forth, as among its genuine fruits, systems from which Paul, were he on earth, would turn in holy horror. The liberty wherewith Christ has made us free, is the watchword of sects and schisms and parties innumerable.

It behoves wise, considerate, and conscientious men, to look at subjects in all their legitimate bearings; and good Christians will regard every thing appertaining to their religion in the one light of duty to God, setting aside and resisting all influences which tend to draw the mind to respect of persons, or devotion to favorite theories and systems.

An honest doubt can hardly be entertained that the Reformation is fraught with much of caution and admonition to the friends of the truth as it is in Jesus, and to those who would cherish, in their legitimate connection with the evangelical system, the Catholic principles and observances whence Rome has departed, and which were certainly not restored by many who threw off Rome's corruptions. So extensive and aggravated were those corruptions, that Protestantism had become a sacred duty. This term, however, has but a merely negative meaning; and while it is applicable to much that is essentially connected with the purity and integrity of the evangelical system, it has also bearings in very different and widely opposite directions. Hence the danger of setting up Protestantism as a test of truth, or so magnifying it as to encourage the idea that it is so. Protestantism is not the true ground on which the Reformation is to be defended and made our honest boast. We should not so honor Rome as to pretend that it is, and thus grant that our strength consists in mere negation, and not rather in the noble and godly restoring of the catholicity whence she had fallen. The standard of opposition to her should be planted on *Catholic* ground. Her grievous and sinful defects should be exposed in the light of that authority which she herself professes to revere and follow. We yield her no small advantage by our so general concession to her of the term, and therefore the implied attribute, of Catholicity. As far as Protestantism comports with this we should follow it, and beyond that point, abjure it.

To hold that every thing Protestant is therefore right, and every thing in the Church of Rome therefore wrong, are extremes of error to which there is among us too obvious a tendency. Rome's departure from her primitive purity consists not in the entire loss of all that is evangelical, catholic, and good; but in unholy appendages, in placing true doctrines in false aspects, and adding thereto doctrines erroneous, and strange, and contrary to God's word. These thrown off, the Protestant work is done as far as it rightly may be. The Catholic features maintained, and truly acted out, we do the Gospel's work of sound and enlightened reformation.

The right of private judgment, good to the extent which God has prescribed to it, and much lauded as a precious attribute of Protestantism, has been, obviously to every intelligent and reflecting mind, perverted to the worst of purposes. It is the battlement on which heresy and infidelity erect their banners, and the flattering unction which Satan would lay to the consciences of all whom he would tempt to shake off the restraints of the Gospel on the waywardness of the unrenewed and unsanctified heart. Hence the boldness and self-sufficiency with which the most criminal indifference to religious truth and religious affection, and the most extravagant departures from the standard and rule which the Gospel prescribes for them, entrench themselves behind the right of private judgment.

The eradication of this evil is a work of the utmost importance towards the establishment among men of the genuine truth and purity of the Gospel. They must be brought to see that all the *mind*, as well as all the heart and soul, is required in the offering which the true love of God demands; and therefore that it is matter of moral obligation that their understandings assent to the teachings and requirements of God's word, and that their wills render to them cheerful acquiescence and obedience.

The circumstances connected with the settlement of different parts of our own country, are also to be noted as fraught with important consequences to the Church within its borders. Men naming the name of Christ, but professing it under divers and even contradictory forms, are thrown together, and brought into contact, by various ties of consanguinity, affinity, mutual dependence, and common pursuits and interests. To secure certain desired local, secular, and it may be personal advantages of provision for religious services, the smallness of a community often leads to the necessity of a blending together of all their means, and giving them all a common interest in what wears the form of ecclesiastical arrangement or ecclesiastical property. From these causes there generally results a tendency to an amalgamation of religious views; or a common spirit of religious indifference; or a drawing and conceding of preponderant influence to superiority of numbers, wealth, or station. Hence the peculiarities of the Puritanic system, in itself, and in its Pelagian and Socinian developments, of that of the Romish Communion, of that of Wesley or of Roger Williams, of that of the quiet but subtle and varied heterodoxy of Fox's followers, and of those of other forms of religious profession, are, sometimes all, and sometimes one or more, placed on much the same level with Catholic unity. Seven sacraments, or two, or none; the ministry of God's appointment, or its papal corruption and deformity, or a ministry out of the apostolic line, or the rejection of a ministry in any shape; and worship by a Catholic ritual, or with Rome's infusions of superstition, heresy, and idolatry, or with no other form and order than individual principle and ingenuity can supply—each pleads for charitable allowance, as equally good with every other, if private judgment thinks it so.

In contemplation of the varied trials of the Church in this its state militant, some of which have been considered, it remains that its true members seek grace and strength of God, through Christ, to be steadfast, unmoveable, always holding fast their integrity. They are surrounded with temptations and lures to compromise, to amalgamation, and to indifference. The Spirit of God speaketh otherwise. He calls to consistency and firmness. He bids us throw ourselves upon our faith. He bids us cast behind us those considerations of fear and favor and worldly interests, which are so welcome to the natural man; and go straight forward, yielding to no fear but that of God, and seeking no favor but His. A willing and cheerful yielding of ourselves, in the true faith and piety of the Gospel, to these motions of God's good Spirit, and to the grace which He will pour into the hearts of the humble and the faithful, will secure to us the inestimable blessings designed by our being brought into the fold of the Catholic Church, and make us instrumental in extending those blessings to the world around us.

B. T. O.

For the Churchman.

Mr. Editor,—It is known to many of your readers that for at least the half of a century the endowment of Trinity Church in this city has been—from time to time openly, and at almost all other periods in a sort of under-current of complaint and threatening—a source of ill feeling and of disorderly affection. Hard as it is to reconcile it with the honorable and elevated characters of those who have generally composed the corporation holding and appropriating that endowment, and with the superior legal attainments that has always existed among them, to say nothing of judicial decisions that have been made in the matter, I am, nevertheless, not disposed to doubt that there has often been entire honesty in individual cases of the assertion of hereditary claims to a portion of the property concerned. The convictions of these persons, however, and the association of others with them in putting forward claims on less pure principles, have been made use of for party purposes in both Church and State. The political doctrines, views and passions, which have been at times developed in the principles and operations of agrarianism, fourierism, anti-rentism, *et id genus omne*, have found in this matter a not uncongenial auxiliary, and have therefore lent to it their sympathy and their aid.

In Church concerns, too, the same thing has been a standing theme of tongue and pen, of suggestion and of threat, when party purposes were to be answered. I well recollect what bold, extensive, and desperate efforts were made to draw weapons hence, in the memorable struggle to destroy Bishop Hobart in the outset of his Episcopate. So it has been in other times of trouble to the Church. So it is now. The overbearing influence of the immensely endowed Trinity Church is again a watchword of party. Now, as heretofore, the majority are to be held as governed by bribes or lures or threats, and all the virtue, honor, and independence, as centred in the opposition. Trinity Church votes control the diocese. "Trinity Church corner" is that part of the Convention in which all mischief is concocted, and whence orders and influences go forth to govern the proceedings. Yes! and men deemed respectable and honorable, are heard to designate our faithful, exemplary, and well talented Country Clergy, and the worthy, sound hearted, and with all their honest rusticity and plainness, intelligent and sensible lay-delegates from their parishes, as *hirelings of Trinity Church.*

That facts are stubborn things is a truth not every where, and under all circumstances welcome. If I am rightly informed, the fact at present is, and for some years has been, that Trinity Church is severely thought of, and much complained of, in both country and city, because for a long time she has but scantily given, if not quite withholden aid that has been sought from her, even in the shape of loan or promise. The feeling towards her—I say not that under the circumstances in which she is placed, and of which her vestry are certainly the best judges, the feeling is a just one—is rather the reverse of that which would give her much influence in the diocese. This is not said as an answer to the unprincipled insinuations and accusations that have been made—for they deserve not an answer—but to show *how* unprincipled they are.

A conscience ill at ease will often seek something like relief from that kind of encouragement which a certain grade and tone of morals can find in the supposed faults of others. The undisguised avowals that have from time to time been made and published of jealous feelings towards Trinity Church, and of designs and plans to check and put down her supposed influence, and that too in connection with the present troubles of the diocese, render it by no means improbable that in at least a portion of the minority in the late Convention, designs and wishes on this point may have been motives of action quite as strong as any one more ostensibly connected with the matters in hand. Hence the readiness to invent an excuse by casting suspicion on others. Besides, a desire and effort to coerce by imposing a penalty, is much akin in principle to the offering of a bribe for the same purpose; and a consciousness of transgression in the former very naturally leads to the search of excuse by charging others with the latter.

Now it happens that in about the same quarter whence have emanated these revilings of brethren as the pliant tools of a wealthy corporation clear indications have been manifested of a design to cut off subsidies from some of the best, most efficient, and most needed charities of the Church: because they are supposed not to operate in the desired party direction.[*] Well, so be it. Money from such a source can hardly be expected to be blest. St. Peter knew how to meet this spirit.[†] HE whose is the silver and the gold, and whose the power and the might can do without all that may be thus denied Him. True faith will not let go the humble but sure and certain trust, that the wills of better minds will be so stirred up that no hindrance will hence result to the work of the Lord; but that it will rather be mercifully crowned with more abundant success.

PAUL.

For the Churchman.

Mr. Editor,—Now that the all absorbing subject of the Convention is gone by, permit me again to call your attention to the question of making Trinity a "Free Church," or in other words the "Cathedral Church of the Diocese."

I answer your only correspondent who has raised his solitary voice against it.—"A Pew Holder" argues (as his signature implies) on the ground of "Private Rights;"—I will answer him on the ground he has himself taken, viz. equity and law, and if both are found to be against him I trust even that solitary voice will be hushed into silence or changed into approval.

First,—As a matter of equity.

He claims to have been the owner of a pew in the old Church Edifice, and that he is now entitled to remuneration for it at the hands of the Vestry who tore down that Edifice. I admit his claim. We are agreed in principle. The only question is one of fact. What was at the time of such procedure in the Vestry the actual value of that pew or sitting? Was it much? Was it any thing? Had not many of the most zealous worshippers in it (he himself perhaps among the number) already abandoned the Building from its ruinous condition? And if so, where was its value? and consequently what becomes of his claim? The obvious and unquestioned fact is, its value was gone—it was a thing "used up," and except upon the *infantine* plea of both "eating his cake and having his cake"—there is neither sense nor equity in the demand.

Let then "A Pew Holder" have equity—but let him not call that "equity" which would convert at others' expense, a "thing" valueless into a "thing" valuable—a share in a "tumble down" building that even in his own judgment would not bear the cost of repairing, into an equivalent share in an edifice that costs half a million of dollars. This may be "Law" but surely it *is not* "Equity."

But let us see whether in truth it be Law. Is it, I ask, to "Common," Statute" or "Canon" Law that he will look for his remedy? Into what Court will he go, in what form will he prosecute? Suppose trial had: what Judge, what Jury, what law would give him more than *equitable* damages looking to the actual condition of the Church Edifice at the time it was torn down?—and if the material loss was found nominal so too would unquestionably be the verdict.

But the truth is "A Pew Holder" mistakes altogether *what* he owned—he argues as if he had purchased of the Vestry "spiritual right" in that corporation—a share in the original endowment—a perpetual lien on the Charity itself. Now it is evident that such a right neither could the Vestry *sell* nor he *purchase.* It is a claim untenable—one that would be voided at once in any Court of competent jurisdiction. In the absence of such Ecclesiastical Court in our country we are thrown naturally if not necessarily on English decisions—carrying out the great principles of the Canon Law of the Church Catholic.

Let us then see what the Church Courts say about such matters—private rights in the House of God—buying and selling and claiming of pews. I will give him the language of some recent decisions on this subject from the highest Ecclesiastical authorities in the Church of England.

SIR WILLIAM SCOTT.—"Pews may be sold in Chapels which are *private* property but in old Parish Churches such acts are contrary to the law of the land."

DR. PHILLIMORE.—"It appears that the pews in this Church have been bought and sold and bequeathed by will, and that the grantee considered that he might deal with them as with an estate held in fee simple. These notions are perfectly erroneous. *The sale of pews in a Parish Church is invalid and illegal!*

MR. ANDERSON.—"There is no such thing in law as selling of pews!

ARCHDEACON R. WILBERFORCE.—"The poor are *pewed* out of their rightful inheritance. The fictitious sale of seats in our Parish Churches to which the seller can give no title and to which the buyer acquires none—the illegal locking up of boxes in the common area of the Church, as though they were private dwellings—these are among the causes of that division that has thinned and that irreverence which has polluted us!

ARCHDEACON HARE.—"The first measure I would recommend is to alter the distribution of seats by getting rid of those eye sores and *heart sores* "pews" and substituting open benches with backs in their stead."

ARCHDEACON SHIRLEY.—"One general remark I would make on this subject is that it is very difficult indeed to form a legal title to pews for *they cannot legally be sold.* Moreover as it is difficult to establish a title to a pew, so is it on the other hand *easy to lose a title to one*,—if a person either from ungodly habits or religious scruples ceases to attend Church because he cannot lock up his pew, but must resign it to the disposal of the Churchwardens."

ARCHDEACON SINCLAIR.—"There are no original rights whatever to interfere with this common interest of rich and poor in the House of God."

Such, Mr. Editor, are a few of the many strong decisions of Canon Law against the "Pew Holder's" claim—and to satisfy him that these are not to be put down as Puseyite opinions, I close with the language of one of the elder lights of the law—"As," says Lord COKE, "the Church is a place dedicated and consecrated to the service of God, and is common to all the inhabitants—it therefore belongs to the Bishop to order it in such manner as the services of God may be best celebrated, and that there be no contention in the Church. There are, that is, no original *private rights* within the Church: it is God's house—the house and the sanctuary of the poor—where rich and poor meet together, not as rich and poor, but as ONE *in the blessed equality of true brotherhood in Christ.*"

As your correspondent desires to have "Law" on this subject, what does he think, I would ask, of leaving it to CANON LAW.

For the Churchman.

Mr. Editor,—I cut the following excellent manual for persons recently confirmed, out of an English paper, something more than a year since; and being printed in small type, I was enabled to place it securely at the end of my Prayer Book. Deriving no small advantage from it myself, I send it to you for republication, with the hope that it may be of service to some others also.

B. M. E.

A Word of Remembrance after Confirmation.

A Prayer which may be used daily, or at least from time to time after Confirmation.

O ETERNAL GOD,—Father of all mercies,—Giver of all spiritual grace,—the Author of everlasting life; Send thy blessing, I beseech Thee, upon me and all those who, in the solemn service of Confirmation, have bowed down our heads unto Thee. And sow in our hearts the seeds of eternal life, that whatsoever in Thy holy word we shall profitably learn, we may in deed fulfil the same. Look, O Lord, mercifully upon us from heaven, and bless us, that we, obeying Thy will, and always being in safety under Thy protection, may abide in Thy love, continue Thy servants, and attain Thy promises: though Jesus Christ our Lord.—Amen.

Say always after this, the Collects for the 18th and 19th Sundays after Trinity.

AUGUST, 1844.

My Dear Young Friends,—I have had this prayer, which is chiefly taken from the Church service, printed for your use, and I hope you will, therefore, both say and *feel* it often: and do not let the books I gave you, both before and after Confirmation, get *dusty* from want of use. Read them *often*, and never forget the solemn promise you have just made. And *never, never* fail to read a few words, (*five* at least,) both *every* morning and *every* night, of God's most Holy Bible, and think of what you have read during the day.

Use the Collect for the day at your private prayers, morning and evening. It keeps up your unity (or *oneness*) with Christ's Holy Church.

When apt to forget God, through much work and wordly business, say the Collect for the fourth Sunday after Trinity. When tempted to sin, say the Collect for the fourth Sunday after the Epiphany. When, unhappily, you *have* sinned, say the "General Confession," ("*Almighty and most merciful Father*,") &c., and the Collect for the twenty-fourth Sunday after Trinity.

Keep the holy days, when you are able, with joyful and prayerful hearts.

Observe as much as you can the *fasting* days of the Church, by eating a little less, and praying a little more, on those days.

Remember every *Friday* in the year is a fast, in memory of Christ's death on that day of the week. The other fasts you hear mentioned in the Church from time to time.

Be on your watch against every sin, but against your *favorite* sin most of all. Read *Hebrews* xii. 1, 2.

Engage in no situation without your parish minister's advice, and pray for him every day. Read *Hebrews* xiii. 17, 18.

Remember the two things of which I told you I was most afraid for you:—

1st. "That your love for Christ will get cold."

2dly. 'That you will be laughed out of your religion."

Oh! remember *St. Luke* ix. 62; 2 *St. Peter* ii. 20, 21; and *St. Mark* ix. 38.

Often read over in *Galatians* v. the fruits of the flesh, and the fruits of the Spirit; and try yourself in this way, after which you are living most. And then read in your Prayer Book the Epistle for the eighth Sunday after Trinity.

Often come to your minister in private for advice and instruction, and always open your whole mind to him.

Never neglect the house of God, either on Sunday or in the week, when you *can* come. And remember that *very often*, though not always, "when there's a will, there's a way."

Never separate from the Church, or join as friends with those who do. Pray for and pity them. Read *Romans* xvi. 17, 18.

DO NOT PUT OFF COMING TO THE LORD'S TABLE. Read *St. John* vi. 53, &c.

Beware of finery, (see 1 *Tim.* ii. 9, 10; 1 *St. Peter* iii. 3, 4.)—pride, (*Romans* xii. 3.)—passion, and ill company.

Above all, put *all* your trust in the Lord Jesus—"grow in grace"—never think you can serve God enough—and *pray, pray* with all *your hearts;—pray* night and morning for God's HOLY SPIRIT. Without Him you can do nothing, and with Him you can both do and bear all things.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Amen and Amen.

Your very faithful Friend and Parish Priest.

N. B.—Read *very often Philippians* iv. 6—10, and 2 *St. Peter* i. 3—13.

For the Churchman.

Mr. Editor,—Your correspondent W. N. Y. in his communication, which appeared in your paper of the 18th inst., has made a mistake in his estimate of the majority of the High Church party on joint ballot.

He is reviewing the statement, made by the Protestant Churchman, that the late Convention decided, both by the vote of the laity, and the *speeches* of the clergy, "that the suspended Bishop cannot be restored to the exercise of his Episcopal functions with any prospect of usefulness."

The Protestant Churchman, in the course of its remarks, makes the general assertion that Judge Oakley's "amendment was adopted by a majority of the votes of the lay delegations." W. N. Y. shows that majority to have been ONE, and one parish divided. The Protestant Churchman also makes the general remark that the amendment was "lost by the non-concurrence of the clergy." W. N. Y. shows that "the vote of the clergy stood 76 to 40 against it, i. e. nearly 2 to 1."

W. N. Y. then continues. "It was not a mere point of 'non-concurrence;' for if the vote had been taken in joint ballot the amendment would have been also lost by a large majority, viz., 103 to 95." Now here is an error. The vote of the clergy was, for the amendment 40: against it 76.

The vote of the laity, for the amendment 55, against it 54, divided 1.

The vote in joint ballot would then stand—for the amendment 95.

Against the amendment 130, instead of 103, or a majority of the Convention in favor of the Bishop of 3 to 2.

This, certainly, is a very decided expression of the sense of the Convention, upon the object sought to be accomplished by the Low Church party. Had the vote been taken on any day of the first week of the session there can scarcely be a doubt that the amendment would have been voted down by both orders. But the interminable discussion of the same question, under different forms, by the same gentlemen, so consumed the time, that many members from a distance, not calculating that the Convention would occupy more than its usual time, (3 days,) and making their arrangements accordingly were compelled to leave the city. It may be said that this will apply with equal force to the Low Church party, but it is well known that their principal strength lies within a circuit of a few hours travel from the city, and their domestic or business arrangements can, therefore, be easily accommodated to circumstances. Besides this, judging from the number and length of the speeches, made by some of the Low Church gentlemen from the country, it is probable that they came prepared for a long session.

K.

To the Editor of the Churchman:

SIR,—The following letter which I have been permitted to copy, was addressed a few days ago by the writer to a lady in the upper part of the city. I think its perusal would interest many of your readers.

Very truly yours,

Oct. 27, 1845. A SUBSCRIBER.

NEW YORK, Oct. 16, 1845.

Dear Miss ***,—On returning to the city after an absence in pursuit of health, affected by the heat and labors of the past summer, I had the pleasure of finding at my residence a valuable bundle of very useful and interesting books from you, to be given out at the Floating Church of our Saviour, to sailors on their leaving this port.

I assure you I consider the present a most generous and acceptable one, and will take much pains that the best disposition in my power be made of the volumes. An incident of some interest occurred at the Chapel at our last Communion, which I know you will excuse me for mentioning to you in this connexion. About six months since, I gave a religious book to a sailor, who accidentally, (I should the rather say, *providentially*,) was there, on a Sunday. He took it on board his ship, and went to sea. I neither knew him before, nor at the time, and have seen and known nothing of him until our last Communion-day—the Sunday before the last. He then came to me at the Vestry of the Chapel an hour before the service in the morning. He had got permission to leave his vessel, on that day, (he is now in the United States service) on purpose to have some conversation with me about the concerns of his soul. He said he had been under religious impressions ever since "*he had took to reading that book.*" The remembrance of his mother teaching him Catechism when he was a child, in Sweeden, (he is a Swede,) has ever since been in his mind. He has been very bad since, for his past life has been one of only carelessness and sin. He was now desirous of beginning a new life, and of making an open profession of religion, and he hoped he had begun to live religiously. Having been baptized in his infancy and being "*ready to be confirmed*," I admitted him on that day, after considerable examination of his state, to the Communion. The same evening, at my request, he spent some time with me, at my house:—also the Wednesday evening following. In conversation with me about God's mercy to him in the perils of the deep, he stated that he had been twice shipwrecked and narrowly escaped death. The last time was in the wreck of the U. S. sloop of war the Peacock, when she formed a part of the Exploring Expedition, under Capt. Wilkes and Capt. Hudson, the latter of whom was Captain of his ship. The ship had drifted on to the sands, near the mouth of the Columbia River, by Capt. Hudson's being deceived by his chart, which put down the bearings wrong. The sea soon began to make a complete breach over the ship, and she was fast becoming a wreck. She grounded three or four miles from the shallow beach, on which terrific rollers burst everywhere with frightful fury. While he was in a boat with five others, it was turned bottom upwards by a roller, half way between the ship and the shore, which capsized it by upsetting the bow over the stern. He clung to the bow where he was sitting until the boat was raised into a perpendicular position, when he lost his hold, and broke his thigh in falling into the stern against one of the seats, and he rolled into the sea. He was enabled with his four companions to get hold of the gunwale of the boat, which soon righted full of water, where he was half an hour, with his helpless limb dangling below him in the rolling surf. When nearly exhausted he cried to the others that his thigh was broken and he could hold out no longer. One of them told him he had seen over the waves something that looked like a boat, which was nearing them. He felt encouraged and was enabled to hold on until Lieut. —— in his boat received them all. He says he suffered much while lying in the temporary hut Capt. Hudson had erected for them on the shore. He remained there three months with the rest of the crew, when they were taken away and brought home. His name is C—— H——, of Sweden, and he appears to be about 35 years of age.

In Capt. Wilkes' splendid volumes of the United States Exploring Expedition, there is a very spirited sketch of the very scene he describes which I hope you will, at some convenient time look at. The ship is nearly buried in the sand, the sea making a complete breach over her, about four miles from the shore—the capsized boat, with four poor sailors just thrown into the sea, and one in the bow, whose thigh was broken when the boat was in a perpendicular position, all of whom got hold at last of the gunwale, and were rescued; (the last was the person of whom I have been writing,) and a boat commanded by Lieut. ——, which was finally able without sinking or being upset in the surf while going to their rescue—are all drawn to the life.

How needful is it that men so frequently in the midst of danger and death should know the way of life. If not an interesting, I cannot but make an animated preacher under the inspiration of this feeling, when on Sunday I see so many of them before me.

Will you present my kindest regards to Mrs. —— and your neices, and believe me very respectfully and gratefully yours,

B. C. C. PARKER,
Minister of the Floating Church of our Saviour.
114 East Broadway, New York.

The good and the evil of Confession, as it is a general law upon all men's consciences, being weighed one against the other, we must conclude that the evil does so far preponderate the good, that they bear no comparison or proportion to one another. The matter at present under debate is only whether it is one of the laws of God or not; and it is enough for the present purpose to show that it is no law of God. Upon which we do also see very good reason why it ought not to be made a law of the Church; both because it is beyond her authority, which can only go to matters of order and discipline, as also because of the vast inconveniences that are like to arise out of it.—*Burnet.*

The Churchman.

New York: Saturday, November 1, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

A gentleman who has spent much of the last year in Nova Scotia or New Brunswick, has lately volunteered to us the remark that the trial of Bishop Onderdonk had been a frequent topic of conversation in his presence among many of the clergy and laity in those provinces, and that in every instance the warmest sympathy had been expressed in favor of the Bishop. All, indeed, whom our friend heard speak of the subject, expressed, as he assured us, their utter disbelief of the evidence brought against him and their astonishment that such a judgment as that under which he now suffers should have been rendered in the city of New York.

We have also had the opportunity of a personal interview and conversation, at different times, with several of the Canadian clergy who have expressed themselves to the same effect. One of these told us that at a casual meeting of a number of the clergy of whom he was one, at which the Bishop's case was introduced, all without a dissenting voice avowed their unshaken conviction in his innocence.

Another clergyman of Canada has volunteered to us in a letter a similar testimony and will, we doubt not, pardon us for our present use of it. Having remarked that he wished "to convey to your [our] bishop an expression of sympathy for him under that most wicked persecution which he endures," he adds: "I look upon that whole business as one of the most atrocious conspiracies to destroy a man in order to trample down orthodoxy that ever was perpetrated. It is a full parallel to the murder of Archbishop Laud: for what to a faithful man is the closing circumstance of taking his life when that is the only item of violence that malice has left undone."

The opinion of the editor of the "Church," a clergyman who deservedly holds a high position in the Canadian Church, was publicly expressed substantially to the same effect shortly after the dissolution of the Episcopal Court in this city, nor have we any reason to suppose that it has been since changed.

The remarkable communication of "A Catholic" in our present number is also from a Canadian clergyman—a laborious missionary—whose name is known to us but who is not, to the best of our knowledge, any one of those to whom we have above referred.

We do not say that the above expressions are an index of the opinion and feeling of our sister Church in the Northern Colonies on this subject. We merely state the fact of these expressions having come to us without our seeking them and without any countervailing expressions of opinion being brought to our knowledge on the other side. *Valeant quantum*, &c. To one who has seen the Record of our Church's disgrace,—"Bishop Onderdonk's Trial—published by order of the Court"—staring him in the face in the bookstores of Montreal and other places of Canada, it is some consolation to know that there are in those parts men of sound head and true heart who see this matter in its proper light and regard Bishop Onderdonk as the innocent victim of a party proscription.

"Great power is watched by sharp eyes: if a man's behaviour is not equal to it he is despised; if it is, he is hated. Some very skilful combinations of statesman-like qualities and arts, steer between the two; but, after all, there is much more nature in great men than we are apt to think; and their career is part of their genuine character. A man has a sense of his greatness and acts naturally upon that sense. He does not try to please—he carries himself high. He does many things which in others would be pride, but which are not in him. It is this character at which the genuine ostracism of human nature rises. It feels inclined to expel him the *orbis terrarum*—to remove him beyond the sun, moon and stars—beyond the realms of thought and existence; it invokes universal space and conjures up unimaginable distance and exile against the foe."—(*Christian Remembrancer* for this month.)

If Bishop Onderdonk had shrunk from ordaining Mr. Carey he would have been despised: he ordained him and has been hated; and that ordination, by the confession even of the Low Church *Southern Churchman* of Virginia, has been "the occasion" of his trial and condemnation. A little statesman-like address would have enabled him to shield himself from insult without rebuking the layman who offered it. But Bishop Onderdonk had not the art of a statesman and could only repel insult with a warmth inspired by a sense of his own dignity and the greatness of his office. At this point "the genuine ostracism of human nature" rose; and only time and opportunity were wanting to give it effect.

In the communication of "A Catholic," who is dazzled by no vision of hope for himself or his friends, who is too far distant to be effected by local and party influences, and who has nothing to guide his inquiries but the "Record" and the "Statement" we cannot but see a type of the judgment of posterity.

We had barely time last week to acknowledge the receipt of the Report of the Lay Delegates of St. Peter's, Albany, to the Vestry of said Church. We have since read the Report and find it to contain a remarkably luminous history of the proceedings of the late Convention and a succinct statement of the results of its deliberations. We suppose of course that the Report emanates from the pen of the Hon. J. C. Spencer, and when we say that it is in all respects worthy of him, our readers will know what they have to expect. The various and important points at issue are placed in an intelligible light, and the comprehensive and impartial manner in which they are treated, and in which the arguments of various members for and against them are stated, while it cannot fail to be gratifying to all Churchmen, will also be found interesting and instructive to those who are not acquainted with the workings of our system.

We purpose at another time—as the whole is too long for insertion—to make copious extracts from this document, but at present we can only call attention to one or two small matters.

The Report, it will be remembered, is not a party production. It does not come from those who have taken, or who have been thought to take extreme ground. On the contrary it comes from gentlemen who presented themselves before the Convention in the light of mediators and peace-makers between the two extreme parties of the diocese. Its testimony therefore to what happened in Convention is impartial. It is written also by one whose confessed powers of mind and long experience in deliberative bodies put him beyond exception as a competent witness, and assure us that every word which he uses is well weighed.

The Report ably vindicates the Convention from the charge of disorder, attributing whatever excitement there was to the intense feelings inspired by the occasion. In doing so, it remarks: "On one of the days of the session, these feelings were doubtless carried too far in the efforts of the minority of the Convention to prevent and defeat action, by repeated motions for adjournment."

After some brief comments on the minority report of the Committee of Twenty, the Report proceeds: "We make these remarks in no spirit of invidious criticism, but to exhibit the state of feeling which in its desire to reach Bishop Onderdonk personally, seems to have overlooked the necessities of the Diocese and the great and paramount duty of the Convention."

Towards the conclusion, the Report says:

Upon various questions taken during the first week of the session, the clerical vote had been 129, and the lay vote had varied from 129 to 134. It will be seen that upon the last question taken in the Convention, upon Dr. Wainwright's amendment, there were 18 less clerical, and from 26 to 31 less lay votes, than had been given during the first week. It was evident therefore that the Diocese was no longer fully and fairly represented in the Convention; and it is confidently believed that the journals will show that the diminution, particularly in the lay vote, had taken place among those who had voted against any proposition that looked like a rebuke to Bishop Onderdonk, or like the expression of a wish that he should resign."

The Report adds in a note:

"In confirmation of these remarks in the text, it may be observed that on the very first vote taken, to lay upon the table the resolution of the delegate from the Church of the Ascension, there were 55 lay votes in the negative, and that this number was neither increased nor diminished, during the second week of the session."

All these statements we believe to be true; though as on every one of the points made, our testimony might be suspected, and as on the first point the Report says what from prudential motives we, who are held to be of the extreme party on the one side, have left unsaid, we are happy to have the advantage of them.

We have delayed "Canon Law" and now insert it reluctantly from some doubt whether we are not meddling in what is none of our business. We have a right if we please, to express the wish that our churches, and Trinity Church among the rest, were made free; but when an objection is raised which involves the consideration of matters exclusively belonging to the vestry and to private persons, we feel some scruple about taking part in its discussion.

If the vestry came under an obligation to give the pewholders in the old building corresponding seats in the new building, the first of "Canon Law's" argument falls to the ground. Whether they did make this agreement, we do not know; and believing the matter to be none of our business, we have no desire to know.

The argument drawn from the Canon Law of the English Church, is, in the present instance, so utterly inapplicable to the state of things in this country, that one is at a loss to see for what purpose it is brought. If the argument proves any thing, it proves that no vestry, of any Church in our country, has the right to sell or to let pews; and that too because, for this is the pivot of the argument, they all belong to her British Majesty. One link farther back in such a chain of argument, and we might hear it gravely contended that they all belonged to his Holiness the Pope of Rome.

We sympathize heartily in the wish that the sittings of Trinity Church might be made free, and we believe that such a measure, if practicable, would be gratefully appreciated by Churchmen throughout the length and breadth of the land. Strangers in the city from the North, from the far West, and from Charleston, New Orleans and other places of the South, to say nothing of the poor, would probably feel the boon more sensibly than residents nearer home. But having expressed the wish, we are willing to leave the matter, where of right it belongs, to the vestry of Trinity Church; a body who understand the nature of their trust, and whose liberal and untold charities have thus far always kept pace with their wealth. If the thing can be done without the violation of private rights we have that confidence in the liberality and large-mindedness of the vestry, to believe that it will be done.

"There is in your correspondent "W. A." a largeness of mind, a capacity of taking hold of deep things, with which I have been much gratified. An acquaintance who has been among the Methodists and to whom I loaned the article on distinctive doctrines and Solifidianism, told me that the reading of them completely cleared up to his mind several perplexing things; the result of the system of 'frames and feelings' instead of the Church and Sacraments, and ritual worship and ancestral faith."

The above—an extract from a letter of a learned friend—is one of several encomiums on a correspondent many of whose contributions would have been an honor to any journal. We wish we could add that the writer who is thus praised received any such encouragement as would enable him to continue his labors for the Church and give them a more permanent form. But *laudatur et alget*:—Church periodicals are not well enough sustained to have paid contributors, and no Church publisher can be found for a selection of essays, however profound and original, which assail the strong holds of popular prejudice.

In the English Churchman of the 9th instant, just received, we find the following advertisement:

"In the press,
An Essay on the Development of Christian Doctrine.
By JOHN HENRY NEWMAN. Author of Lectures on the Prophetical office of the Church."

ERRATUM.—In the last Churchman, page 2d, column 6, line 2d from the bottom, for *none* read *more.*

The Rev. E. C. HUTCHINSON'S SERMON, preached at the opening of St. George's Church, St. Louis Missouri, July 27, is a very unequal production. With its opening, and the tone of the whole of the first half, we were pleased, finding it unpresuming and at the same time clearly reasoned. But the preacher, unhappily, felt unable to close without some dabbling in controversy, and hence the disjointed collection of backnied phrases which result from vain attempts to pare down Church doctrine. Hence the sad *ad captandum vulgus* insinuations in regard to "reserve" and the slants at "Catholic tradition," even while urging the plea of moderation. Hence in defiance of the Catechism, "perfect justification is by faith in CHRIST's obedience for the sinner without any concurrence of the sacraments of the Church, without the aid of any indwelling and growing habit of holiness infused by the Holy Spirit." Even if the "exhibition of the equal necessity of good works as fruits and evidences of a living faith" will weigh much against such doctrine, what interpretation is to be given to the following? "Not until the sinner shall have been invested in a robe of more ample and spotless folds than his own merits can supply, not until he has discovered that his own goodness cannot save him, nor need his wickedness condemn him, not in fine until the everlasting righteousness of Jesus Christ has been so imputed to him that he has come to be regarded and treated by God as if he had never offended, will divine justice be propitiated and the soul find peace in the hope of eternal life." We are unable to reconcile this teaching with the Prayer-book, and are additionally sorry to find it where it was not needed.

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[*] The same in principle, or rather in utter want of principle, was the threat thrown out in the late Convention, that the clergy of the majority would be kept out of good livings.

[†] Acts viii. 20.

Like many other Low Churchmen of the day Mr. Hutchinson is disposed to be a Churchman and would be could he extricate himself from the meshes of Calvinism. But he is caught in these and struggles in vain to escape from them. Thus:—

> In regard to the *Sacraments* of the Church, while we neither hold that remission of sins is confined exclusively to Baptism, or that there is in any sense a propitiatory sacrifice offered up for the quick and the dead in the celebration of the Lord's Supper, yet we are prepared to elevate them to a far higher sphere than mere "outward signs and seals of the righteousness of faith." By the divine clemency, they have been set among the "costliest jewels" of the spouse of Christ; and, when spiritually discerned, and received with a penitent and believing heart, they invariably become consecrated channels of renewing grace to the soul. Baptism then becomes more than the mere instrument of an external regeneration of condition; it becomes the sign and seal of an inward and spiritual change, effected by the renewing of the Holy Ghost; and the Lord's Supper becomes indeed, without the slightest change however in the material elements, the precious body and blood of our adorable Redeemer, on which we truly, but spiritually feed with divine refreshment and increasing hope.

Mr. Hutchinson's desire for Church doctrine disposes him *to elevate Baptism to a far higher sphere than a mere outward sign and seal.* Hence we are prepared to hear him say in the next sentence that Baptism is the means of conveying the grace of regeneration which it signifies. Instead of which he tells us that it is "among the 'costliest jewels' of the spouse of Christ" which he may say and yet believe it to be no more than a sign or seal; and then adds that "when spiritually discerned and received with a penitent and believing heart," it becomes "a consecrated channel of receiving grace to the soul;" which it may be and yet be no more than the reading of the Scriptures, prayer and devout meditation. Mr. Hutchinson feels that he has not yet said what *is* the "far higher sphere," and so he makes another effort and tells us that "Baptism is more than the mere instrument of an external regeneration of condition (pray what is meant by a "regeneration of condition?"); it becomes the sign and seal of an inward and spiritual change, effected by the renewing of the Holy Ghost." So that after all this empty pomp of words Baptism is confessed to be "a sign and seal" and nothing more. Nay worse, Mr. Hutchinson's unsuccessful struggles to get out of the mire only make him sink the more deeply; for in the beginning of the passage Baptism was confessed to be a sign and seal to all who receive it, while in the end it becomes a sign and seal only to those who receive it with penitent and believing hearts; i. e. a sign and seal to adults, but not even this to infants.

It had been more ingenuous in Mr. Hutchinson to say at once: "In regard to the *Sacraments*, our Catechism indeed says that Baptism is a Sacrament; i. e. 'an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof;' and it teaches us also that the inward and spiritual grace given unto us in this sacrament is 'a death unto sin and a new birth unto righteousness.' But for our own part we believe Baptism to be no more than a sign and seal; nay not always this, but in some cases an empty sign and a false seal; and therefore we are not prepared to elevate it to the far higher sphere of a sacrament."

Mr. Hutchinson tells his people that "the prominent declaration of the total native depravity of the human heart," and the doctrine of justification by imputed righteousness, i. e. by an outward to the exclusion of an inward righteousness, are to be the main pillars of his preaching; he empties the sacraments of inward grace and converts them into mere signs or Jewish ordinances; and he gives his people to understand that in the prayer-meeting and the lecture-room he "shall not scruple to use, at discretion, the liberty secured to us by the Church, either to make selections from the Liturgy, or to employ any other prayers which our judgment may approve." In all this Mr. Hutchinson may do justice to his own views, but he certainly does gross injustice to the fathers of the American Church, and leaves on the minds of his people an impression not warranted by fact, when he adds:

> In general we cordially adopt the moderate views, both of doctrine and practice, which were so successfully taught by the burning and shining lights who first permanently planted the foundations of the Episcopal Church in this country. We are content to sit at their feet and learn from them, &c.

Most assuredly the burning and shining lights referred to gave no countenance to the views which Mr. Hutchinson has unhappily imbibed.

WANDERINGS OF A PILGRIM UNDER THE SHADOW OF MONT BLANC. BY GEORGE B. CHEEVER, D.D. Wiley & Putnam's Library of American Books. No. VI. Price 3*s*. 6*d*.

Dr. Cheever's first achievement of notoriety, so far as we know, was in an assault on a distillery, his next in a series of rhapsodies on the Pilgrim's Progress, and now he appears as pilgrim and rhapsodist on his own account, with no one but himself to answer for his manifold sins against charity, taste, common sense, and English Grammar. That so many offences should be committed by a sane man and a Doctor in Divinity into the bargain is not very surprising in a generation which can boast of Levi Tucker and Dr. Pise, but that they should be written, printed, and then sold for the sum of three and sixpence is a little astonishing even to those who are used to having religion as well as literature dirt cheap.

Cheap as it is, however, we can assure its unhappy purchasers that were it sold for an infinitesimally small fraction of three and sixpence the Pilgrim's Wanderings would infallibly kick the beam if weighed in the balance. Indeed we imagine many copies are already laid away in some inaccessible place just as children will lay away any rubbish "to keep" and not to use. Fifteen minutes experience will surely convince a reader that he is gazing on pages of no use to any one but the author. The volume may be put on the shelf for occasional inspection of the anomalies of the unknown tongue in which it is written, but for any sensible man we should deem Jacob Behmen the easier reading. Apart from what is original in the volume (the language to wit) there is a pleasing verdancy in the style, recalling our second year in College, and an outpouring of sesquipedalian words which will render a glossary as much wanted in the next edition as a new grammar of the American language is for this. Had Physignathus, whose watery death the Batrachomyomachia records, been spared to explore some cellar we know of no style more fit to succeed to the Homeric verse in delineating his "internal scenery." Suspended in the aether of his style (for it would be absurd to say that a medium to which "whip-syllabub," as the doctor calls it, is ponderous, could *float* any thing) are a few quotations from Coleridge and Wordsworth, serving in general as themes for more rhapsodizing, and at the bottom of all the troubled sea of Puritanism continually casting up its mire and filth.

Without boasting we think ourselves entitled to some consideration for having caught a few of these unearthly and very aetherial sentences. The following is fine writing we suppose:

> Are they not [the Pilgrim is prophesying of mountains] sublime images of the great truths of God's own word that sometimes indeed are veiled with clouds but in fair weather do carry us as in a chariot of fire and with horses of fire into eternity, into the presence of God? The atmosphere of our hearts is so misty and stormy that we do not see them more than sixty times a year in their glory; if every Sabbath day we get a view of them without clouds we do well: but *when* we see them as they are then we feel their power, then we are rapt by them from earth, away, away, away, into the depths of heaven!

We are far from trying to interpret the oracle: mountainous truths which in fair weather are chariots and horses of fire carrying us off "into the depths of heaven," and the triple mystery of "away, away, away" are beyond us. The sixty times a year we imagine refers to the number of days on which Pilgrims go to meeting, to wit, 52 Sundays, Thanksgiving day, the State fast, and 6 Temperance or Bible Society meetings. So much for the mystical: we had no idea by the way that a New England calendar would sound so well in Cheeveric measure.

Our pilgrim is very fond of an expletive, whether word, sentence or chapter. The particular feeble one "do" is a favorite, e. g. "fleecy clouds like veils of light over the faces of angels do so rest," &c. "the mists do add to the glory of the view," and so on the feeble aid is invoked over and over again.

In chapter third the pilgrim had been among the clouds, and had seen a bird fly out of the fog, (would that he were as fortunate himself!) whereat we are treated to the following piece of presumption:

> That is Faith, an emblem of Faith; for so as that soaring bird from the earth when it was dark and raining, flew up and up and onward undiscouraged, till heaven was shining on her wings, and the clouds were all below her, and then returned not to forget that sight, but to sing to her companions about it, and to dwell upon it till clear weather; so does our Faith, when all looks dark and discouraging here, when within and around there is nothing but mist and rain, rise and still rise, and soar onwards and upwards till heaven is visible and God is shining in the face of Jesus Christ.

It is not worth while to say a word on such a figure as this. Here is a curious one, to say the least of it, for a D. D.:

> The Arve is compelled though much mortified, to keep on its own side, being able to unite with the Rhone only in little eddies or ringlets like the tresses of a fair-haired girl beside the curls of an Ethiopian. *** The Arve is the child of Night and Frost, while the Rhone is the daughter of the Day and of Sunshine. The Arve strides sullenly like a beetle-browed villain; the Rhone dances like a mountain-maiden. Nature has forbid the banns.

Here is a moral reflection drawn from a tea-kettle in the Hospice of the Grand St. Bernard.

> For the business of boiling they lose 25 degrees of heat for want of that pressure and density of the atmosphere which would keep the water quiet up to 212. Just so some men's moral and intellectual energies evaporate or go off in an untimely explosion, unless kept under forcible discipline and restraint.

"Prodigious deep!" to quote from one of Law's letters. But what shall we say of the beauty of this?

> When the sun is in the right position, the rainbows play about the fall like the glancing of supernatural wings, as if angels were taking a shower bath.

With the flavor of this delicious *morceau* lingering on our readers' palates, we leave the pilgrim's entertainment. There is much glorification of D'Aubigne and his fellows, and vehement anathemas against the Popish priesthood,—the rest of the volume is as inflated and empty as any specimen we have given. To have it put to any conceivable use it *had better*, (to use Dr. Cheever's new grammar,) be forthwith transported

in vicum vendentem tus et odores,
Et piper, et quidquid chartis amicitur ineptis.

In plain English, we commend it to the trunkmakers. II.

NOTES FROM OVER SEA, by Rev. JOHN MITCHELL. In two volumes. Gates & Stedman.

Another pilgrim, but of a very different class. The former was "mine ancient Pistol," this a very miniature Boswell in his love of gossip, small talk, and low life. He tells us what his fellow-passengers ate and drank at dinner, (p. 17,) how the Scotch take snuff out of a spoon, (p. 191,) how in drinking toasts the hurra is preceded with "the word *hip* thrice repeated," (p. 111,) how he made a speech at a low temperance meeting in York, and was applauded twice, (p. 80,) how the Northumbrian dialect was not *understandable*, (p. 86,) how he "would have dropped the [Pope's] $18,000 carriage and the six princely horses into the monk's box, and left 'an ass tied,'" (p. 273,) how "packing up is melancholy," (p. 331,) how potatoes are scarce in Germany, (p. 61,) how they had nearly *run down* an ice-berg on the voyage, (p. 355,) with more that is interesting from its silliness, and little that cannot be found in guide-books. We never till now fairly understood what sort of people go abroad sometimes; why they write books will never, we fear, be made plain II.

MORSE'S CEROGRAPHIC MAPS.—We have received the first two numbers of this publication, which cannot fail to work a revolution in the prices of Geographic apparatus. The maps published are the Indian Territory, Northern Texas, New Mexico, Wisconsin, Michigan and Arkansas; and Nova Scotia, New Brunswick, Ohio, Missouri, Iowa and Wisconsin. They are of large size, good paper, up to the age and most beautifully executed; and furnished at 25 cts. a number. They are published by the Messrs. HARPER.

The Messrs. HARPER have also published a new edition of Blair's Sermons, five volumes in one, with Mr. Finlayson's life of the author.

The same publishers have issued the forty-first number of the Illuminated Bible.

Stanford & Swords have published "Sermons on certain of the less prominent facts and references in Sacred History. By Henry Melvill, B. D. Second series."

"The Churchman's Library" for October, vol. 2, No. 10, has been published. It contains the conclusion of Mr. Bowden's excellent and learned "Life and Pontificate of Gregory VII." This is a work which is of great advantage to students of Church history: they can now have it at a low price.

☞ We would advise all who have not yet done so to visit the Ivory Statue of our Lord, a work of art confessedly unrivalled by any thing of the kind exhibited in our country.

Diocese of Delaware.

ORDINATION.—On the 23d Sunday after Trinity, (the 26th ult.,) the Rt. Rev. Alfred Lee, D. D., Bishop of Delaware, ordained to the Holy order of the Priesthood, the Rev. J. P. Labagh; and Mr. George D. Cummins to the Diaconate.

The ordination was held in St. Andrew's Church, Wilmington, and was witnessed by a large congregation, the services in Trinity Church being omitted for the occasion. Morning Prayer was read by the Rev. J. W. McCullough, D.D., rector of Trinity Church, assisted in the Lessons by the Rev. L. J. Stewart, rector of Grace Church, New Castle county. The Rev. L. P. W. Balch, rector of St. Bartholomew's Church, New York, preached, by invitation of the Bishop, from Psalm xix. 7, 8. The Gospel was read by the candidate for Deacons' Orders. The Rev. Mr. Balch presented Mr. Cummins; and the Rev. Dr. McCullough, the Rev. Mr. Labagh. The Holy Communion of the Body and Blood of Christ was then administered by the Bishop, assisted by the Rev. Dr. McCullough, and the Rev. Messrs. Balch and Stewart.

The weather was remarkably pleasant; and increased interest was given to the solemnities by the fact that the Rev. Mr. Labagh is the Missionary of the Church to the Jews in the city of New York, and in the country at large, under the direction of the Board of Domestic Missions. This mission is one of great interest and importance, and gives promise to be eminently useful to the ancient people of God. Mr. L. is deeply interested in the cause in which he has embarked; and has carefully studied the character and present condition of the Hebrews, many of whom appear to listen to him with a favorable disposition. We may hope that the means of erecting a chapel in New York will ere long be furnished, and the mission be thus placed on a permanent footing. The Church in the United States is thus imitating the example of the Mother Church of England, which has erected a chapel in London, and which chapel is attended by a large congregation of believing Israelites, embracing upwards of four hundred baptized members.—*Communicated.*

We annex a few items of continental news. Germany is the great object of attentive consideration abroad, chiefly at present on account of the new religious movement of which it is the scene. From all the accounts we receive it is destined to come to nought; the leaders Ronge and Czerski are fundamentally at variance and in open opposition. The partisans of the former are, it is said, about nine tenths of the movement, and at a synod recently held Czerski has been debarred the use of their pulpits. The latter on the other hand, to whom the Christian element of the "new Reformation" seems to adhere, denounces the confession of Breslau as modern heathenism.

A royal ordinance has lately appeared in Prussia permitting the formation of "Old Lutheran" congregations. These were suppressed a few years back by force when the "Evangelical Prussian Church" was formed, and the inhabitants of a few villages were driven into emigration to this country. It is surmised that the growth of Rationalism and German Catholicism has led to this attempt at reviving Lutheranism.

THE ANTI-ROMAN MOVEMENT IN GERMANY.—We find the following in the *Constitutionnel*:—

"Several of the German States have, at the suggestion of the Court of Rome, been making repeated applications to the Cabinet of Berlin for the repression of the schism which has started up in the midst of Catholicism in Germany. The Prussian Government have at length given a peremptory answer, which will be far from satisfactory to Rome. It refuses to do more than it has already done, viz. not giving any legal authorisation to the German Catholic Church; to go further, it declares, would, in its opinion, be incompatible with the principles of the government.

The Prussian Government has taken advantage of this opportunity to remind the applicants that when some years since it found itself in an embarrassed position on account of the question of mixed marriages, it had addressed itself to the Catholic governments, demanding them to prevent the proceedings of the Jesuits, and the incendiary provocations of the Ultramontane party, but that no attention was paid to its remarks.

The movement, which has all the character of a schism, and which so much afflicts the Catholic Church, is, the answer states, only the result of the culpable conduct pursued by the Ultramontanists towards Prussia."

CASSEL, August 11.—A cabinet order of the Electoral Prince Regent has been received here, by which the formation of German communities is prohibited in the whole electorate of Hesse Cassel. Instructions were immediately sent from the department of the interior to all the provincial governments to carry this order into effect without delay. The propagation of the doctrines of the new Catholics is forbidden, and the police are to take care that no subscriptions and collections in their favor are set on foot in Hesse Cassel. Whoever acts in violation of this prohibition renders himself liable to prosecution and punishment.

BERLIN, August 15.—On the 13th of this month a ministerial rescript was addressed to the censors, most strictly enjoining them to refuse their *imprimatur* to all paragraphs which contain the most distant allusion to religious matters in their periodicals, which are not expressly authorized by their license to treat of religious controversies.—*Hamburg paper.*

BRESLAU, Aug. 17.—On the 15th and 16th the synod of the deputies of the Christian Catholic communities of Silesia met. The assembly was opened at nine o'clock on Friday morning, in the chapel of the poor-house, by an impressive speech of Dr. Theiner. Professor Regenbrecht then read the names of the deputies, from which it appeared that deputies had been sent by above forty Silesian communities. The synod proceeded to choose a president, and its choice fell on Professor Regenbrecht. The confession of faith was then discussed; some additional and explanatory observations were added to that of the Council of Leipsic, as proposals for a future general council. After this the Liturgy hitherto used in Breslau, with many improvements proposed by Dr. Theiner, chiefly tending more intimately to cement the several parts, was read and adopted. The assembly then proceeded to deliberate on the organization of the Silesian communities. This was an important day for the Christian Catholic community. It has at length obtained a more convenient place for the celebration of Divine worship than the small chapel of the poor-house. The elders of the large evangelical church of St. Bernhard, have allowed them the use of that church after the termination of Divine service at eleven o'clock. Only a small part of the 6,000 members of the Christian Catholic community were hitherto able to attend the service; this was the first time that they had had a church at their disposal.

RUSSIA.—*The Jews.*—The *Ami de la Religion* publishes the following, dated from the frontiers of Russia, on the 30th of July:—"On the 4th of June last the inhabitants of the town of Saratow, on the Wolga, witnessed, for the second time this year, a most interesting religious solemnity. 130 recruits, belonging to the Jewish creed, who joined their battalion at the close of May, had expressed a desire to be admitted into the orthodox Greek Church and baptized. Early in the morning the liturgy commenced in the cathedral. The Israelites, who awaited the holy baptism, had been stationed behind the church, at the porch facing the west, the tenets of the Greek religion not allowing them as yet to enter the sanctuary. The liturgy being over they formed in two files in front of the church and marched to the river. A procession shortly afterwards followed them with all the pomp which the Greek Church displays on such occasions. The square of the cathedral and the banks of the Wolga were covered with spectators, attired in all sorts of costumes, the town of Saratow being inhabited by men of all the countries and religions of the east and west. After being baptized, the 130 Israelites returned to the cathedral amidst the ringing of all the bells of the town."

GREECE.—*Athens.*—The Popish Bishop of Santorino having published an address to the clergy and lay Catholics of his diocese, warning them not to take the oath to the Constitution without adding the following phrase:—

"I reserve to myself the rights of the Catholic faith," and concluding by saying, "all those who shall take or have taken the oath to the Constitution without that addition, will be considered as having broken the commands of the Holy Roman Catholic and Apostolical Church,"—the Senate called upon the Prime Minister to know what measures he had taken against the Roman Catholic Bishop of Santorino (who is also Pope's Legate in Greece); he answered them in a very cavalier way, and several of the Senators took up the subject very warmly, especially Tricoupis, who made a very long and good speech on the occasion. They all demanded what right the Court of Rome had to impose any form of oath on Greek subjects? and demanded how it was possible for Greek subjects to take any other oath of fidelity to the King and Constitution than the one established by law? and further, how it came to pass that the bishop should presume to publish such an address without applying first to the Minister of Public Worship, according to law? It would be a dangerous precedent, and other religious communities might like to make other innovations. M. Coletti was obliged at last to promise he would take proper measures, and said that as soon as the session was over he meant to send an ambassador to Rome to settle the concordat with the Pope, and define what are his rights in Greece. This latter part of his answer, it may be supposed, has given very great dissatisfaction to the Greeks generally, as it is considered as the continuation of a French and German intrigue against the 40th Article of the Constitution, which requires that the King's successor shall be of the Greek religion.

POPERY IN CHINA.—The *Journal des Debats* says:—"The statement made by several journals that the Court of Rome was about to institute four new bishops in China is contradicted by *L' Ami de la Religion*, 'We know,' says that journal, 'that there were in China four bishoprics canonically instituted, Canton, Pekin, Nankin, and Macao. Those bishoprics have, up to the present period, been at the disposal of Portugal, in consequence of certain conquests effected by former kings of that country over China, and services rendered to religion through their instrumentality. But since the last political and religious revolutions in Portugal, it became impossible to leave at the disposal of that country the religious affairs of China. A country which had fallen almost into schism, which left its own bishoprics vacant, or, what is still worse, filled by unfit and unworthy ecclesiastics, most assuredly did not offer to the Holy See great guarantees, for the nominations beyond the seas, where its possessions had moreover become of but small importance. There is every reason to suppose that this is the reason that there will be no new appointments of titular bishops in China. Thus, as we before stated, M. Besi, who is an Italian, has simply the title of Apostolic Vicar of Nankin. The three other ancient dioceses ought likewise to be confided to administrators having the same title. There is no doubt that the four towns where, according to the new treaty, the public exercise of the Catholic religion is authorized, are going to be comprised in the work preparing by the *propaganda*, which alone has the direction of foreign missions; but we do not think that at present they can announce anything else relative to the religious affairs of China, which at the present moment are the object of serious deliberation on the part of the Court of Rome."

At an ordination held in Christ Church, Clappville, Mass., by Bishop Eastburn, on Tuesday the 14th inst., Mr. James L. Scott was admitted to the Holy Order of Deacons. We learn that the Rev. Mr. Scott will officiate for the present at Clappville, where he has for some time past given highly acceptable services as a lay reader.—*Witness.*

At a meeting of the Standing Committee of the Diocese of Massachusetts, held Oct. 7th, the canonical certificate was signed in favor of Silas Livermore, late a licentiate of the Baptist denomination, now applying to be received as a candidate for Holy Orders.—*Ibid.*

REV. JOHN COLEMAN, D. D.—The readers of the Banner, and the numerous distant friends of the Rev. Dr. Coleman, will be pleased to learn, that he has so far recovered from his protracted indisposition, as to be able to resume his pastoral duties. He officiated on Sunday last, in his Parish Church. —*Banner.*

Clerical Changes.

The Rev. Henry DeKoven has accepted a call to be the Assistant Minister in Christ church, of this city.

The Rev. Mr. Scull having removed, as chaplain, to Fort Washittan, Indian Territory, his letters and papers will be directed accordingly.

The Rev. Robert M. Chapman requests his letters and papers sent to Louisville, Ky.

Rev. T. B. Fairchild has resigned the charge of St. James's church, Wooster, Ohio, and accepted a call to the rectorship of Trinity church, Lawrenceburg, Ia., and wishes all papers and letters sent accordingly.

The Rev. Samuel Hazlehurst having accepted the charge of St. James's church, Downingtown, Penn., desires that all communications for him may be directed to that place.

☞ A Concert of sacred music will be given on Tuesday evening next in St. Ann's Church, Brooklyn, in which some of the best talent in this city will take part.

For the Churchman.

DIED, on Monday, Oct. 27th, SUSAN MARIA, daughter of the late William V. Chardavoyne.

Seldom have we to notice the death of an individual who has passed through this vale of tears with less to regret than the subject of these remarks. Seldom do we witness a more firm and confiding faith than she exhibited to the last moment of her existence. But a few hours before her death when speech had failed her, she made with her pencil a legible record of her hope, in answer to questions put to her; which, although upon perishable paper, will never be effaced from the memory of her friends. Made a member of Christ in Holy Baptism, she received the doctrines and institutions of His Church, as He has revealed them to us; and content to look for salvation in the "old paths" from them her affections *never* strayed. The furnace of affliction only seemed to add new lustre to her Christian virtues. And now her sorrows are ended; no pain or care can ever reach the bright heaven to which she has been admitted. That which is a severe loss to friends is great gain to her. Let them rejoice in the certain assurance that the departed is "resting from her labors" and in the welcome reflection that "her works do follow her."

"Let me die the death of the righteous and let my last end be like his." H.

Departed this life on the 13th inst., JANE HARRISON, a native of ——, England. She was a scholar in the Sunday School of the Free Church of the Holy Evangelists, Vandewater street. Naturally silent and diffident in her manners, few knew the glowing warmth of her religious feelings; not wild and fanatical, but the deep-grounded impressions formed by the instructions of the Church in which she was grafted by baptism. She loved to pray and to have the prayers and religious conversation of her teachers and friends, and seemed disappointed if they at any time neglected it. Now sweetly sleeps in Jesus one whose lovely and estimable character was little known except to the writer of this humble tribute to her memory.—*Communicated.*

Died.

At Little Falls, Herkimer county, on the 21st ult., LOUISA, only child of Rev. E. Livermore, aged four years and six months.

Calendar.

November.

1. All Saints.
2. Twenty-fourth Sunday after Trinity.
6. Thanksgiving-Day.—*Unless some other day be appointed by the Civil Authority.*
9. Twenty-fifth Sunday after Trinity.—*On this and the following Sunday the Collects, Epistles, and Gospels for two of the Sundays after the Epiphany are to be read.*
16. Twenty-sixth Sunday after Trinity.
23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. ADVENT-SUNDAY.—St. Andrew the Apostle.

December.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. } Ember-Days.
19. }
20. }
21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. CHRISTMAS-DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

Notices.

ST. PAUL'S CHAPEL.—Evening service in this Chapel will commence on Sunday evening next, at 7½ o'clock, and continue every Sunday evening, at the same hour, till the first of May. Nov. 1.

☞ The Rev. EDWARD N. MEAD, Rector of St. Clement's Church, will preach at the "Anglo-American Free Church of St. George the Martyr," on Sunday evening next, at 7½ o'clock. Nov. 1.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8½ A. M. And for Evening Prayer, on Wednesdays and Fridays at 4½ P. M.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3½ P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,
June, 1845. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 22d of October the Treasurer has received the following contributions:

From Ch of the Epiphany, Washington, D C, per Gilbert Redman, Treasurer, $31 40; Bolivar, Tenn, per Rev Dr Stephens, $10; St John's ch, Hartford, Ct, per Rev A Cleveland Cox, rector, $108; St James's ch, Goshen, per Rev Mr Page, $12 51; Sunday school of the same, $2 01; St James's ch, Greenfield, Mass, per Rev Dr Strong, $30; monthly collection, Christ ch, Hartford, per Rev George Burgess, $86; St Stephen's ch, New Hartford, Rev S Battin, rector, $5; St Paul's ch, Whitehall, N Y, $5; Caroline ch, Brook Haven, L I, per Rev F M Noll, $2; Trinity ch, Newark, N J, $25 60; Zion ch, Pontiac, Mich, Rev J A Wilson, $4; a widow's mite, Catskill, N Y, half, $1; Mrs Turner of Whitehall, N Y, $1; collection in St Thomas's ch, Rev Dr Whitehouse, rector, of which $5 is for Ohio, $173 87; do, St Bartholomew's ch, per S Cambreling, Treasurer, $160 02; Christ ch, Norwich, Ct, Rev W F Morgan, rector, $100; Christ ch, Middletown, Ct, per Rev F J Goodwin, rector, $37; St Paul's ch, Jackson, Mich, $7; St George's ch, Newburgh, Rev Dr Brown, $30 75; St James's ch, Chicago, Ill, of which $2 25 is from the Sunday school, $21 74; through E W Howard, Treasurer, Providence, R I, Grace ch, Providence, $3; Ascension ch, Wakefield, $4 50; Trinity ch, Newport, $20; Christ ch, Westerly, $30; do, for the Jews, $30; Grace ch, Providence, for the West, $3; St Paul's ch, Pawtucket, 50 cts—$91; Ch of the Epiphany, Washington City, in addition, $5. Total, $949 90.

THOMAS N. STANFORD, Treasurer,
Oct. 29, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of October 22d, the Treasurer acknowledges the receipt of the following amounts:

Trom St Georg's ch, Fredericksburgh, Va, per Rev E C McGuire, $35; a lady of Trinity ch, New Haven, education of a child in China, $25; through W C Courtney, Esq, Treasurer, Charleston, S C, for support of Rev J W Miles, Constantinople, $603 44; Trinity ch, Factoryville, Staten Island, per Rev D Moore, D D, for Africa, $32; a widow's mite, half, $1. Total, $696 04.

J. SMYTH ROGERS, Treasurer,
New York, Oct. 29, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch, Lower Sandusky, Ohio, Rev H Hollis, $4; J R, donation, $1. Total amount, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent;
At the Depository, 20 John street
New York, Oct. 29, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Wm Paret, annual, $1; St Mary's ch, Brooklyn, Rev Joseph Hunter, $7 79; St Paul's ch, Lower Sandusky, Ohio, Rev H Hollis, $2; Ozias Seymour, subscriber, $2. Total amount, $12 79.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Oct. 29, 1845.

The subscriber very gratefully acknowledges the receipt of the following sums, for the purpose of supporting the church under his care:

From the Rev John Dowdney, rector of St James's ch, New York, $11 35—being a collection made in said church on Sunday, Oct. 19th; also, from a member of St Peter's ch, Morristown, N J, by the same hands, $1. Total, $12 35.

ALEXANDER CRUMMELL,
Rector of the Ch of the Messiah.

The Church of the Messiah is a congregation of colored persons, worshipping at No. 592 Broadway. For the support of the same, contributions are respectfully requested, which may be left at the residence of the rector, No. 456½ Broadway.

HENRY M. ONDERDONK & CO., are about to publish in semi-monthly numbers the Complete Works of the Right Rev. George Horne, D.D., late Lord Bishop of Norwich, with Memoirs of his Life, Studies, and Writings, by William Jones, of Nayland. The first number will be issued about the middle of November, printed on fine paper, with new type. The whole work will be completed in about 16 Numbers royal 8vo., and will comprise the whole of the six volume London edition.

HENRY M. ONDERDONK & CO.,
25 John street.

H. M. O. & CO. have in press and will soon issue,
Private Devotions for the Young.
History of the Churches in New York, No. 6.
Dr. Sherwood's Sermon, preached at the opening of the Diocesan Convention. Nov. 1—3t

NEW THEOLOGICAL WORKS—Just imported by D. APPLETON & Co., 200 Broadway.
Walton's Sermons for Sundays, Festivals and Fasts, vol. 1, $2 50.
Bennett on the Book of Common Prayer, 8vo. $3 50.
Blencowes' Plain Parochial Sermons, 12mo. $2.
Plumer's Manual of Family Prayer, 12mo. $1 75.
The Hope of the Apostolic Church—Lent Lectures, 12mo. $1 50.
Harrison on the Interpretation of the Rubrics, 8vo. $3.
Arnold's Rugby School Sermons, new ed. 12mo. $1 50.
Gunning on the Lent Fast, 8vo. $2 50.
Bp. Beveridge's Works, new edit. vol. 5, $2 75.
Bp. Cosin's Works, new edit. vol. 2, $2 50.
Library of Fathers, vol. 25, St. Augustine's Homilies on New Testament.
Boys' Plain and Practical Family Sermons, 12mo. $2.
Hodgson's Lectures on the Acts, 8vo. $3 50.
The Pulpit, vol. 47, $2 25.
Chillingworth's Religion of Protestants, new edit. $2.
Hill's Sermons on the Ten Commandm'ts, 12mo. $1 75.
☞ Single copies of English books imported to order on favorable terms. Nov. 1.

Just received and for sale at this Office,

REPORT to the Vestry of St. Peter's Church, Albany, of the Lay Delegates appointed by them who attended the Diocesan Convention of the Protestant Episcopal Church, held at the city of New York on the 23d day of September, 1845, and continued to the 30th of the same month. Nov. 1—3t

JOURNAL OF THE N. Y. CONVENTION.—Records of the Proceedings and Debates of the Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of New York, held in St. John's Chapel, Sept. 24th to the 30th, by Robert A. West. Just published by
STANFORD & SWORDS,
Nov. 1. 139 Broadway.

FRENCH LANGUAGE AND LITERATURE.

THE Evening Classes for Ladies and Gentlemen, conducted by Prof. A. S. VILLEPLAIT, at Abbott's Institution, 412 Houston street, continue to meet twice a week, at half-past 7 o'clock. The plan embraces three departments, on different evenings, one for beginners, another for those who are somewhat advanced, and a third for persons who have an acquaintance with the language, but would like to study with an able instructor the best productions of the French tongue, together with all the minuteness of idiomatical and grammatical construction.
☞ Applications may be made at the Institution, or at the residence of Rev. Gorham D. Abbott, 258 Fourth street, Washington Square. Nov. 1—2t§

To Clergymen, Theological Students, and Churchmen.

THE undersigned having purchased the whole of the Parish Library of Standard literature, formerly published by the Press, under the Editorship of Bishop Whittingham, beg leave to state that they have made arrangements to re-issue it in new and handsome binding and in perfect order, at a price which will bring it within the means of all to purchase. The works composing the series are well printed, on good paper, with perfect type, in 12 volumes, and averaging about 350 pages, 12mo. They are as follows:—
I. Leslie on Deism, and West on Resurrection, 56c.
II. Sumner on Apostolical Preaching. 50 cts.
III. Jewell's Apology, 62½ cts.
IV. Clement's Epistles (Wake's Apost. Fathers) 62½.
V. Gibson's Pasto'l Letters; Horne on Infidelity, 50.
VI. Sherlock's Discourses, 50 cts.
VII. Sumner on Matthew and Mark, 56 cts.
VIII. and XI. Works on Episcopacy, containing Bowden and Cook, Episcopacy tested by Scripture, &c. &c., 50 cents each.
X. Jebb's Kempis, 56 cts.
XI. Walton's Lives, 50 cts.
XII. Burnett's Lives, 50 cts.
The prices affixed are for single copies. The whole set of 12 volumes will be sold at the low price of SIX DOLLARS, bound in neat muslin, with gilt backs.
HENRY M. ONDERDONK & CO.,
Oct. 25. 25 John street—2t

Just Published and for sale at this Office,

INTERPRETATIONS OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.—By a celebrated English Divine.
This production is from one of the most gifted minds of the age, and has been read by many with great delight. Its Hermeneutical principles and Exegesis commend themselves to the good judgment of the candid reader. Its admirable development of the peculiarities of the Prophetic style and method is one of its excellences. No one can read it without being particularly struck with the richness and fulness of that much neglected portion of the word of God, the Prophecies, and without regretting that they form so small a portion of the instructions of the clergy to their people. The future destiny of that wonderful people "the seed of Abraham," and the important part they are yet to perform in the world's redemption as instruments in God's hand, is also shown to be one of the leading themes of Prophecy. To awaken an interest in their behalf and a desire for their spiritual welfare, is the object the publisher hopes to accomplish by the circulation of this volume.
The profits of the work are devoted to the support of the mission to the Jews. Price $1. First American edition. Oct. 25.

APPLETON'S EDITIONS

NEW STANDARD PRAYER—Now ready The Book of Common Prayer of the Protestant Episcopal Church, of the United States, in five varieties of sizes, with steel Illustrations by Overbeck. They may be had in the following styles of binding:—
8vo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep very neat.
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16mo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep neat.
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24mo.—Turkey morocco extra; Do. with clasp; Imitation of morocco; Sheep neat; Roan tuck.
Or in rich silk velvet with gold gilt clasps and borders.
☞ The Publishers can confidently recommend to the patronage of the Clergy and Laity, this edition of The Book of Common Prayer as being the most accurate of any yet printed, the proof-sheets have been carefully revised by the Rev. Dr. Anthon, one of the Committee appointed by the General Convention, to set forth a Standard Prayer Book. Oct. 25.

NEWEST THEOLOGICAL WORKS.

LIBRARY OF THE FATHERS, vol. 20,	$3 75
Bishop Beveridge's Works, vol. 5,	2 75
Gunning, on Lent Fast,	2 50
Works of Bishop Cosin, vol. 2,	2 50
Chillingworth's Religion of Protestants,	2 50
Quinet, on Ultramontanism, 1v	1 75
Discourses by the Bishop of Edinburgh,	2 25
Select Practical Writings of Robert Trail,	1 00
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Tomline's Introduction to the Study of the Bible,	1 50
Bishop Mant's Horæ Ecclesiasticæ, 12mo	1 00
Bowden, on the Six days of Creation,	88
Edwards, Nature, &c. of Christian Humility,	1 38
Ireland and Her Church, by Dean of Ardagh,	3 50
Hodgson's Instructions for the Clergy, 1v	3 50
Lee's Sermons on Prophecy, 1v 8vo	2 50
Butler's Memoirs of the English, &c. Catholics,	11 00
Publications of the Calvin Translation Society,	
The Pulpit, vol. 47, 1v 8vo	2 25
Mores Catholici, by K. Digby, No. XI.	62
Lives of the Saints, No. 13,	1 25
Stratten, on the Apostolical Succession, 1v	1 38
Luke Sharp, by Paget, 1v	88
The Christian's Day, by Paget,	1 25
Howard's Lectures on Puseyism,	1 13

Imported and for sale by
Oct. 25. WILEY & PUTNAM, 161 Broadway.

HOLY BIBLES.—STANFORD & SWORDS, 139 Broadway, have on hand an extensive assortment of Bibles for pulpits and families in various bindings, which they offer very low. Oct. 25.

CHURCHMAN'S LIBRARY.—The 10th No. of the 2d volume, for October 1845, of this periodical is now out, containing in conclusion Bowden's Life and Pontificate of Gregory VII.
The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.
J. R. DUNHAM, Publisher.
Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, Oct. 20, 1845.

THE DARK RIVER—AN ALLEGORY, by the Rev. Edward Monroe, has been received by the General Protestant Episcopal Sunday School Union, and it is proposed to republish it as speedily as practicable.
Oct. 18. Church Depository, 20 John st.

ST. MARY'S HALL.—The Winter Term will commence on the first of November. Application to the Rev. R. I. Germain, Burlington, New Jersey.
Oct. 11—4t

BOARDING SCHOOL.—There is a vacancy for two or three pupils in the family of a clergyman in a pleasant and healthy village in the country. The school limited to 12. Apply to Stanford & Swords, No. 139 Broadway. Oct. 11—4t§

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Blind Bartimeus.

BY PROFESSOR LONGFELLOW.

Blind Bartimeus at the gates
Of Jericho in darkness waits;
He hears the crowd—he hears a breath
Say "It is CHRIST of Nazareth!"
And calls, in tones of agony,
"Ἰησοῦ, ἐλέησόν με!"

The thronging multitudes increase;
Blind Bartimeus, hold thy peace.
But still above the noisy crowd
The beggar's cry is shrill and loud,
Until they say "He calleth thee!"
"Θάρσει, ἔγειραι, φωνεῖ σε!"

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my hands?"
And he replies, "Oh give me light!
Rabbi, restore the blind man's sight!"
And Jesus answers, "Ὕπαγε
"Ἡ πίστις σέσωκέ σε!"

Ye that have eyes, yet cannot see,
In darkness and in misery,
Recall those mighty Voices Three.
"Ἰησοῦ, ἐλέησόν με!
"Θάρσει, ἔγειραι, ὕπαγε!
"Ἡ πίστις σέσωκέ σε!"

From the English Churchman.

The Recent Judgment in the Court of Arches

LETTER II.

SIR,—I will proceed, as I proposed, to the other subject, the case of Mr. Oakeley. Among the heart-aches which are, day by day, the portion of every one who loves our Church, it gives a fresh heart-ache to look at that case. There must have been some strange misconception, that such a letter should have been written, printed, and prosecuted. I ought, at once, to say, that I do not mean to impute blame to any one. I, of course, have no access to what passed in the mind of him, who instituted the proceedings against Mr. Oakeley. It were in every way unbefitting in me to have a thought about it. Even if I had, I could not here discuss it, and should withhold my mind from it, both out of reverence for his office, and gratitude for his zeal in alleviating the heathenism of the Metropolis. I am speaking merely of the result, of a painful feeling of incongruity which presses itself upon the mind, as one reads in the Judgment the almost over-candid statements in Mr. Oakeley's letter, and sees them made to aggravate the charge against him, and the very ground-work of that charge. Where that misunderstanding lay, it is not for me to conjecture; the sorrow is, that it should have been, and is now, irremediable. It surprised no one, probably, who was looking on, that, after Mr. Oakeley had published his letter to the Vice Chancellor, he was called upon to resign the license of Margaret Chapel. There seemed, indeed, to be much to be said why, when there is an unbounded toleration upon the one side, there should be toleration on the other also. In critical conditions of the human frame, physicians often, I believe, stand still, and leave it, as it is said, "to nature," *i. e.* they trust to the implanted power of life and God's good Providence, and interfere not. "When the ship" wherein St. Paul was, "was caught and could not bear up against the wind," Scripture says, "we let her drive." "Fearing lest they should fall into the quicksands, they strake sail, and so were driven." And better was it with them then, trusting in God's Providence, than when they afterwards "discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship." When they "supposed that they had obtained their purpose" there "arose a tempestuous wind;" when they "let the ship drive," although "for many days neither sun nor stars appeared" by which they might shape their course, God guided them in safety away from "the quicksands into" which "they feared lest they should fall;" when they were in sight of shore, they sought to guide themselves, and fell into perils hidden from them and unsuspected. And so, in the present crisis of our Church, of which no one can more than imagine the issue, in a state unprecedented in any other Church, with perils on all sides, and perhaps not least, if we might retain the image of the vessel in Holy Scripture, lest "the forepart stick fast and remain immoveable, but the hinder part be broken by the violence of the waves," it certainly might seem a very far-sighted wisdom in those who are set over her, to commit her future course wholly to God. There are tokens of His Providence over her, as heretofore, so manifoldly now: there are, through His mercy, tokens of the deepening Presence of His Spirit within her; there are perils numberless around her and within her; signs of future tempest, as yet, it may be, only like "a little cloud, arising out of the sea, like a man's hand." (Would that the signs of an approaching conflict with infidelity, of which there have been, for these twenty years, so many tokens, but which now seem thickening—perhaps, the last great conflict of faith and unbelief—were no more!) In such a case, it may be the truest wisdom and faith not to interfere either way, and when we see that we cannot guide ourselves, to leave all to the guidance of God to overrule all to His ends.

Such, one must imagine, has been the course adopted by him who, during this eventful period, has been in the highest station in the Church. It has always seemed to me one of the tokens of God's Providence over our Church, that at this perilous crisis, we have had (in words used by S. Cyprian,) so "peace-loving a Bishop" at the head of our Church. And so it seemed to some that, in the case of Mr. Oakeley, it would have been no ordinary wisdom which should have accepted his plea, that the "Letter to the Vice Chancellor," was an Academical Act only; and since others, in the same diocese, have, unnoticed, been guilty, out of that diocese, of direct acts of schism, that, on Mr. Oakeley's part also, the assurance of his congregation should have been accepted, that, in all his past ministrations, there had been no controversial teaching, no teaching of which his Bishop would have disapproved. It may be imagined how such an act would have pledged an affectionate mind, to whom his congregation was the one band upon earth, to devoted and watchful service in the bosom of his Church. That band is now rent. God grant that our rulers may use much forethought and prayer ere they snap such another! There must, one must think, have been some great misconception ere this could have been brought to an end *as it was*. One can understand what was, in fact, a challenge, on Mr. Oakeley's part, to the University, becoming matter of judicial inquiry; or an explanation to a Bishop being taken into private consideration, and, if unsatisfactory to him, that such inquiry should proceed as before, or any other proceedings be adopted, which before were open; but that one, confiding in the extreme, should pour out every feeling and thought he has to his Bishop, should take pains to analyze himself and his inmost thoughts, and give account of them, and that a letter, written in the full confidence of a son to a father, should become the subject of a severe criminal suit, and of severer condemnation,—how this should have come about, one does not see. One cannot but mourn, that such a temper should not have made itself better understood. They are the very materials which may best be turned to devoted service. One cannot understand how there should have been so much confidingness and so much severity; or how he who inspired the one, came to use the other. Of masters, those under them stand in fear, and are silent; to fathers, sons unbosom themselves freely. In either case, people know in which relation they stand. How, then, such openness could, (as by the Judge (1) in this case) be turned into subject of blame, and an open-hearted explanation of an act which was called into question, itself become, instead of that act, the ground of condemnation, seems a mystery. The letter to the Vice Chancellor was the original charge alleged, and, as it appears from the present "Judgment," was no subject for judicial inquiry out of the University; yet all previous steps were founded upon it; a letter is written to justify (if it might be) forbearance; and then a severer course is taken; criminal proceedings are instituted, and that not upon the original ground, but upon the explanation offered in mitigation. Even criminals are warned in our Courts not to commit themselves; they are often acquitted, contrary to their own earlier plea of "Guilty." This is not said in blame. All relations seem "at fault" now; and, amid great confusion and the din of various discordant voices, people cannot speak to each other's hearts, or read them. And so, perhaps, the lesson to be learnt from the whole is, what some thought before, that we must be content to have our own consciences clear before God; and if, by His mercy, we trust that they are so, must give it up as hopeless to approve ourselves to men.

It is plain, from the very face of the letter, that Mr. Oakeley's only object in that letter was, to take off the responsibility from his Bishop. It appears, from the judgment itself, that had Mr. Oakeley stood on the defensive, in a dry technical way, insisting on the privilege of the University, he could not have been reached by the jurisdiction of this Court. But this, while it protected himself, would have seemed to have committed his Bishop to a degree of toleration, to which public feeling, insensitive in the last degree in an opposite direction, is keenly alive. To prevent, (it seems from the very surface of the letter, I allude to nothing further,) any invidiousness to the Bishop from his retaining his charge of Margaret Chapel, Mr. Oakeley put out this letter, one may say, with all the confiding simplicity which seems part of the Gospel character of a child-like temper; and there must have been some strange misapprehension, that such a letter, so written, could become the basis of a severe criminal proceeding, one of which, in three centuries, there have been, I believe, but three instances in that Court. As one sees it dissected, sentence by sentence, in the judgment, while undefended, the text rises vividly to one's mind, and one cannot put it away, "Thou shalt not seethe a kid in its mother's milk," *i. e.* in this application, "Thou shalt not make tenderness and simplicity the means of inflicting injury." However, in these sad days, it is well if any understand one another; misunderstandings are endless, and no one must complain. It is part of our portion.

So now to look upon the case only as it affects others.

Neither, then, to this case, can I, as it affects others, attach any importance. I. And, first, it was understood at the time, that, being undefended, it could constitute no precedent. In other Courts, judgment goes by default. The case is not gone into. Of course, in the present instance, the Judge had reason for giving so minute a decision. It appears that, on some formal grounds in point of law, Mr. Oakeley, although not aware of it himself, was technically regarded as still persisting in his defence. (2) Whether this involved the necessity of giving so minute a judgment, at the risk of seriously misrepresenting the party accused, was, of course, a matter upon which the Judge had to decide according to his conscience. I am speaking simply of the necessary results. The Judge took the publication to pieces, put what was, necessarily, his own interpretation upon the words of another, and then proceeded to give sentence upon such private and undisputed construction. Whether his construction was right or wrong, was mere hazard: it is a difficult thing for a person to throw himself into the mind of another of a very different way of thinking from his own. We see it every day, in all our controversy; it is the complaint of persons everywhere, that those who write against them misrepresent them, *i. e.* that they cannot understand. This is eminently so in matters of faith. It is, perhaps, impossible for any one to understand a truth which he has not received. A single letter, written on an emergency, in brief space, presupposing a good deal which had been written before, and only incidentally referring to it, the words, perhaps, not weighed, with no thought that it ever could become matter of judicial inquiry, on a view wholly new to the Judge, is not likely to have conveyed to the Judge's mind, by itself, a complete insight into its meaning. The Judge evidently doubted whether he understood parts of it aright. In matter of fact, he did partly understand, partly misunderstand, Mr. Oakeley: the misunderstanding was on a very grave and serious matter, both as to what Mr. Oakeley meant to claim by "holding and not teaching," and as to the use of the word "Catholic," which the Judge identifies everywhere with "Roman." I do not mean to say that this would have altered the Judge's decision; still it did involve very serious misrepresentation in a judgment which was circulated everywhere; and amid that misunderstanding he passed his judgment.

This is, of course, no hardship upon Mr. Oakeley; it was the natural consequence of leaving his cause undefended: when he thought it right to give up his cause, he knew that he must be condemned; and whether without any alleged grounds, simply by default, as in other courts, or upon wrong grounds, or on the real grounds, mattered not to him personally. In any case he must be crushed, and then it matters not much to a person, why. But it does take off the edge of a sentence, if the case is not gone into; if (which is the character of the sentence throughout, and its uniform tone) the Judge takes the part of accuser also. It is the stern arraignment of an offender. This is, of course, not said in disrespect to the Judge; it was, I suppose, unavoidable; but the whole judgment has the air of one justifying the sentence he is pronouncing; it all looks one way; it finds all the fault it can, and, in some cases, fault which has no bearing upon the point at issue; and sees nothing mitigating. This was because the Judge did see nothing mitigating; nothing had ever been alleged, and he saw nothing. On the one side there had been "great learning, assiduity, and research," "learned and able arguments," employed by the counsel for the prosecution; on the other, nothing. But still, in effect, this did make it an *ex parte* view; it was so necessarily: but, being such, it has morally no force upon the conscience, as legally, none as a precedent in law. This was acknowledged, two years ago, in my own case; people said commonly, nothing was condemned but myself. However, it is a fact, that it constitutes no precedent.

II. Not only was the cause technically undefended, but judgment was given, in part, at least, upon grounds which must have been modified, had it been defended. The Judge ruled, that the "Articles, in their Grammatical sense, were their own interpreter." He says—"The view which I am inclined to take of this case, and the law of this case, is to confine myself entirely to the Articles themselves; the plain, grammatical construction of the Articles; not to seek for the opinion of others, as to any of the intentions which were expressed in them." But the very question is, "What *is* the grammatical meaning of the Articles?" Have they only one Grammatical meaning? Archbishop Laud observed that they might be taken, subject to the Analogy of the Faith, in a sense distinct from the current of previous interpreters. (3) Since Calvinists and Arminians have signed the XVIth. Article, where is its one meaning? Extreme Calvinists have subscribed them, although Art. XVI. contradicts their doctrine, as they themselves evinced when they sought to have the words "but not finally" introduced; not to say anything of those who speak against the Athanasian Creed, and still sign Art. VIII. The Judge, indeed, proceeds:—"It would be, in point of fact, to do that which I certainly am by no means inclined to, to weaken the authority of the Articles themselves, in their strength, as binding upon the clergy of this country, by referring to any opinions as to their real meaning, and their real intention. These Articles must speak for themselves, and the Court must make out, as well as it may, the points upon which it must give judgment, as to the way in which they differ from the Church of Rome." But what is this but to say, that the Judge has no occasion to regard any interpretation of the Articles but his own? And, accordingly, he adopts a current exposition, without any consciousness of difficulties with which it is beset, which yet, had the case been defended, must have been brought prominently before him. What to some, and among these, the Judge, seems the only sense, seems to myself and others, in part at least, quite unnatural. Mr. Oakeley had himself written a tract on the historical view of the meaning of the Articles. Yet this whole question was not gone into. The Judge expressly said, "with this the Court has nothing to do, except for this unnecessary and incidental allusion to it in the pamphlet." And again, "Mr. O. refers to his pamphlet on Tract 90, which is not before the Court, and to which, therefore, the Court can have no means of access for the present purpose." Mr. Oakeley was tried according to a popular interpretation of the Articles, just as if Tract 90 and its defences, and among them that of Mr. Oakeley himself, had never been written. The Judge appeared to think he could not do otherwise; and he must know; but then this shows, even more forcibly, that an undefended cause could not be fairly examined, since the Judge was precluded from entering into a subject which would have been the very ground of defence against the charges upon which the condemnation finally turned. The present judgment furnishes no ground whatever for concluding that such interpretation would have been condemned, since it was altogether unnoticed.

III. The detailed interpretation of the Articles, into which the Judge went in his Judgment, illustrates still further the necessary defectiveness of a judgment passed on an undefended cause. This is not the place for going into the details of the controversy connected with Tract 90. Yet it may illustrate the present case, and perhaps be of further use, to point out that much of the prejudice against those interpretations rests on a mere assumption, a *petitio principii*. It is assumed that the Articles have a certain definite sense, which is that currently put upon them in the present day; a sense neither that of Whitgift on the one side, nor Laud on the other. All former difficulties which Calvinists or Arminians may have had are laid to sleep, because people now are neither, not entering into the question at all; it is assumed, then, that the Articles have one plain, definite, grammatical sense, and that whoever does not see this, simply strains them because he has a repugnance to their meaning. This repugnance is again assumed to be in consequence of a bias, more or less foreign to the tenor of the teaching of our Church. Nothing can be less true. I believe that, in whatever degree, any may have abandoned what was previously, more or less, the prevailing interpretation of the Articles, he did so, in the first instance, in order to set the Articles in harmony with our own Church, and that, probably, in the following order:—1. In her Liturgy. 2. In her homilies, and the current of her more eminent divines. 3. Catholic antiquity, to whom she herself appealed, and to whom she referred us. (4) And I suppose this, at least, will be by many accounted right, both that our own particular Church is subordinate to the Church Catholic, and that if, of two interpretations, grammatically admissible, one would set her in contradiction to the whole Church, the other in harmony with it, we might, at least, prefer that by which she should be in harmony with it. And so far from being conscious of any straining of the Articles, the sense in which I have subscribed them has recommended itself to me and to others, not only as *an admissible*, but as *their real*, sense; so that we cannot but look upon a very different interpretation, common in these days, as untrue, or foreign to their meaning. Mr. Oakeley, as is known, went further, and asserted both that they were compatible with every *formal* statement of doctrine, to which the Roman Church is pledged, and that, historically, it was matter of fact that they who drew up the Articles meant to include the Roman Catholics. For this, I think that he alleges strong grounds; although it may be true that the Articles were never actually signed by Roman Catholics, the breach between us having taken place before our clergy were required to sign them. There does seem to have been a mutual forbearance, both on our own side, and on that of the Roman Church. Certainly, nothing can be more marked than the entire absence of any reference to ourselves in the history of the Council of Trent, while, on our side, there seems to have been no intention to oppose anything which had been formally decreed in the Western Church. "Roman Catholics were present at the drawing up of the Articles; and, having first objected, eventually consented, which looks as if their difficulties had been considered." And certainly, to myself, the popular interpretation of the Articles put forth in Tract 90 appears, now more strongly than even formerly, the only one admitted by the Articles themselves. Not to go further, if I may speak of myself, I never could understand the 19th Article, or see how its parts held together, as long as I understood it as censuring any formal decrees of the Roman Church. I received it in earlier days, as I was taught it, yet I never understood the relation of its different parts. For it compares the errors of the Roman Church with those of the other Patriarchal Churches, "Jerusalem, Alexandria, and Antioch." Now I know of no writer on the Articles who has interpreted this first part, "As the Church of Jerusalem, Alexandria, and Antioch have erred," of any *formal* decrees or statements of doctrine in those Patriarchal Churches. If, then, the two parts of the Article are to correspond with each other, neither does the latter part relate to any *formal* decrees of the Roman Church. As the former part refers to popular corruptions, whether in "living and manner of ceremonies," or in "matters of faith," *in* those Churches, so, if they are to agree together, does the latter to popular corruptions *in* the Roman Church. They are brought into a close parallel. "*As* the Church of Jerusalem, Alexandria, and Antioch, have erred, *so* also the Church of Rome hath erred." They do correspond, if both be interpreted of errors *within* those Patriarchates; they do not, if the former is interpreted of corruptions *in* those Churches, the latter of formal decrees passed *by* the Church of Rome. The word "their" ["their living," &c.] also, can only be explained in this way. For either, (as has been suggested,) it relates to individuals *in* the Church, in which case the errors spoken of are plainly not those of the Church itself, or, if it relates to the four Churches before spoken of, collectively, it makes the parallel the closer. And this general statement, that error did exist, was all which the case required. The Article is a plea for the reformation by ourselves: viz., that there were corruptions to reform. An eminent Divine of the 17th century alleges popular corruptions as a chief ground to justify the reforming of our Church within ourselves (5) In like manner, it was beside the purpose of the framers of the Articles to make any declaration against *all* General Councils. And with this view, that the Anti-Roman Articles were directed againt popular abuses, their very structure corresponds; nothing, at least, (as has been observed,) can stand in more marked contrast, than the precise, definite, enunciations in the 1st, 2d, and 5th Articles on the Holy Trinity, in which every word is of moment, and the popular character of the Anti-Roman Articles. Who would use the language, "in the which *it was commonly said*," of a doctrine formally laid down? I, at least, am satisfied that the key to all the Articles against Rome is, that they were *defensive* of our own position,—pleas for the necessity of the step which we had taken, heretofore, unexampled, that a national Church should, on such subjects, decide for itself.

This whole question had not been brought before the Judge; he himself said "it was not before the Court." We have no right to assume, then, that he would have delivered his judgment in the same way, had the whole bearings of the subject been submitted to him as a legal question. Many things which the Judge said, would bear hard upon our own Homilies, our chief Divines, and "the most ancient, learned, and godly doctors" of the Church, to whom our Homilies (Book II. Hom. II. part i. ii.) refer. This he did not mean; and so, doubtless, would have spoken differently had the subject been argued before him. Thus the Judge speaks as if it were "a plain and direct contradiction," that "the Church of Rome holds seven Sacraments, the Church of England two:" but then the Homilies would be "in direct contradiction with the Articles," in that they call "Marriage" a "Sacrament" (1 B., vii. 1,) having just mentioned, without any distinction, "the Sacrament of Baptism." In that, also, they say that, "*in the exact signification* of a Sacrament, there be but two" (2 B., ix.;) that "Absolution is *no such Sacrament* as are Baptism and the Lord's Supper;" that "neither it, *nor any other Sacrament* else, be *such* Sacraments as Baptism and the Communion are;" that "S. Augustine, weighing the true signification and *exact meaning* of the word, maketh mention expressly but of two" (*ib;*) they imply that, in some sense and degree, other rites are sacraments. Again, the contrast which the judge draws between the two Churches, as to the Apocrypha, would, probably, have been modified, had it been recalled to his mind, that our homilies call the Book of Wisdom "the infallible and undeceivable Word of God" (1 B., x. 1,) besides quoting its teaching as "Scripture" (2 B., ii. 1, xi. 2,) "the Word of God" (2 B. ii. 1,) in which it says that "the Holy Ghost teacheth us" (2 B., xi. 2) Again, the doctrine of Tradition, as stated in the Council of Trent, although in other words, does not go beyond what is contained in the following language of the homilies:—"It shall be declared, both by God's word and the *sentences* of the ancient doctors, and the *judgment* of the Primitive Church" (2 B., ii. 3,) which is repeated, in summing up,—"Thus it is declared by God's word, the *sentences* of the Doctors, and the *judgment* of the Primitive Church;" and, in words, the doctrine is adopted by Hammond, who says, (Parænesis § 3) "I make no scruple to grant that *apostolical traditions*, such as are truly so, as well as *apostolical writings*, are *equally* the *matter of that Christian belief*, which is equally secured by the fidelity of the conveyance, that as one is *apostolic writing*, so the other is *apostolic tradition*." Let any one, again, weigh well what is involved by calling the Creeds, either by themselves, or together with Holy Scripture, or sometimes one, sometimes the other, "*The* Rule of Faith," (which is done both in antiquity and by our own divines, (6) or, by the statement in Bishop Morton's (7) dying confession, that the Creeds have been received, as *the adequate rule of faith*, by the Church of England;" or by Bishop Hall's profession to his clergy, (8) "He that hath willingly *subscribed to the word of God*, attested in the everlasting Scriptures; *to all the primitive Creeds;* to the four general Councils; *to the common judgment of the Fathers*, for six hundred years after Christ, (which we of our Reformation *religiously profess to do*,) this man may possibly err in trifles, but cannot be an heretic;" (9) or the appeal to Vincentius' celebrated rules in Archbishop Usher, (10) Archbishop Bramhall, (11) and others, or S. Augustine's celebrated maxim, adopted by Field, "Whatsoever the whole Church holdeth, not being decreed by the authority of Councils, but having been always holden, may rightly be thought to have proceeded from Apostolical authority" (c. Don. iv. 23,) and that other (ibid.,)—"Whatsoever all, or the most famous and renowned in all ages, have constantly delivered, as received from them that went before them, no man contradicting or doubting of it, may be thought to be an apostolical tradition" (B. iv. C, 21,) or Field's (12) own statement, "we do not make Scripture the Rule of our Faith, but *that other things in their kind are rules likewise; in such sort that it is not safe without respect had unto them, to judge things by the Scriptures alone*." Let any one receive these statements, and, I believe, that he could not deny the doctrine contained in the Roman decree on Tradition, as explained by her own best authorities; nor would the Roman Church quarrel with his doctrine, *on this head*.

Again, the Judge quotes, as contradicting the doctrine of the English Church, two Canons of the Council of Trent, which assert simply the doctrine of the "Real Presence," which is implied in the note at the end of the First Book of Homilies, "of the due receiving of His Body and Blood *under the form* of Bread and Wine," and maintained by the great body of our writers; and he explains Art. XXXI. in a way in which it would go flatly against all Christian antiquity, or in our own Church (not to name more,) Bp. Overall the chief compiler of this part of our Church Catechism on the Sacraments. (13)

I am not saying, in this, what would have been the case had the whole subject been brought before the Judge; I only mean that there are, in the very structure of our formularies, in the formal appeal of our Church to antiquity, and in the doctrines held by her most acknowledged writers, serious and strong grounds which must, I think, have seriously modified the language of the Judge, and the grounds which he alleged, as also in the historical grounds taken by Mr. Oakeley himself. These not having been under consideration, we must not assume the case to stand as if they had.

There are yet two more heads, upon which I wished to say more than I can bring into a narrow space, which seem to me to confirm still more this view, that the sentence does not affect any one but himself personally. These are the nature of the charges against Mr. O., and the final sentence. My letter, however, is again swelling to too great a length. Unwilling, then, as I am to prolong a discussion which, when spread over successive weeks, may to some look like agitation, I must reserve what more I wished to say to another time.

E. B. P.

I observe that in a paper sent me, my last letter is called "an *attack* on Sir H. J. Fust's judgment in the Stone-Altar Case," or the like. Nothing was further from my intention. My object was simply to separate what was ruled in that case from what was not; in a word, to explain what, according to legal opinions, that judgment was. I was following those opinions, not my own private judgment. And what I wished to say, briefly, is, 1. That doctrine was in no way involved in that decision, the Judge himself having stated in the outset what was the question at issue, in which no doctrine was involved, and not having mentioned doctrine in the judgment itself. And this is the only question which really affects our Church. 2. That the question as to the sacred structure itself, was, according to legal opinion, very limited, and that the decision of the Judge scarcely alters the existing practice. The Bishop of a principal diocese admitted before this judgment, just what that judgment leaves us. 3. That, if the judgment should be extended for the time beyond its due limits, we might even turn it to good account, by turning our thoughts the more to the holy doctrine itself. Our chain of Divines have maintained the belief of the Eucharistic sacrifice with wooden Tables, and amid the profanations of the Great Rebellion; much more may we, by God's help, amid our increasing knowledge of ancient Christian doctrine, and the increasing reverence of our people.

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(1) Language such as the following runs through several pages of the judgment:—"It is a gratuitous and disturbing movement that has been taken by Mr. O., and the consequences of that must fall upon himself, and well for the Church if it rest there." Well indeed! [The quotations of the Judge's sentence in this letter are taken from an authentic MS. copy.]

(2) "Now, Mr. Oakeley having given this negative issue, and having declined to address the Court, either personally or by counsel, the Court, at one time, thought it not improbable that the negative issue, which has been given in the case, might have been withdrawn, and an affirmative issue given, which it was competent for the party to have done with the consent of the others: but no such course as that has been adopted; the defence is still persisted in; he appears by his proctor; and his proctor, very properly, when the case was proceeding at the hearing upon the former court-day, did address some observations to the Court upon the case of Mr. Whiston, which was referred to by the counsel on the other side; therefore Mr. Oakeley is still before the Court, not admitting the truth of the charge against him, standing upon his defence, and leaving the Court to dispose of the matter as it best can."

(3) "It, [the anti-declaration of the House of Commons] seems against the king's declaration. That says, The Articles shall not be drawn aside any way, but that we shall take it in the literal and grammatical sense. This act ties it to the consent of writers; which may, and perhaps do go against the literal sense." "All consent in all ages, as far as I have observed, to an article or canon, is to itself as it is laid down in the body of it; and, if it bear more senses than one, it is lawful for any man to choose what sense his judgment directs him to, so that it be a sense *secundum analogiam fidei*, and that he hold it peaceably, without disturbing the Church."—*Heylin's Life of Archbp. Laud.* p. 178—182.

(4) In the well-known Canon, "Preachers shall be careful never to teach anything from the pulpit to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that same doctrine by the Catholic Fathers and Ancient Bishops." The Act of the same Convocation, A. D. 1571, which enforced subscription to the Articles.

(5) Thorndike, Epilogue, b. iii. (in a very guarded passage on the popular Invocation of Saints,) "I count it not fit for a private person to say what might be condescended to for the re-union of the Church, stopping the way upon those mischiefs, which the flourishing times of the Church have not prevented. While all bounds are refused, all extremities maintained, I allege it for *one of the most considerable titles for reformation without the consent of the whole*."

(6) "Ussher, after St. Austin, identifies 'the rule of faith' with the Creed (Answer to a Jesuit, p. 362.) Taylor speaks to the same purpose (Dissuasive, p. 2, i. 4, p. 470;) elsewhere he calls Scripture the rule (Dissuasive, p. 2, 1, 2, p. 384;) elsewhere Scripture and the Creed (Dissuasive, p. 2, 1, 1, p. 346;) elsewhere, he identifies it with Scripture, the three Creeds, and the four first Councils (Dissuasive, p. i. I, p. 131.) Laud calls the Creed, or rather the Creed with Scripture, "the rule" (Conference with Fisher, p. 42.) Bramhall also—"The Scripture and the Creed are not two different rules of faith, but *one and the same rule*, dilated in Scripture, contracted in the Creed" (Works, p. 402.) Stillingfleet says the same (Grounds, i. 4, 3,) so does Thorndike (de Rat. Fin. Controv. p. 144, &c.) Elsewhere Stillingfleet calls Scripture the rule (Ib. i. 6, 2,) Tract 90, pp. 8—10.

(7) Funeral Sermon by Barwick, p. 45.

(8) Concio ad Clerum, 1623.

(9) So then, according to Bishop Hall, one who did *not* "subscribe to the common judgment of the Fathers for the first six centuries," had a bad chance of being a heretic; at least safety lay the other way.

(10) On the Universality of the Church of Christ, p. 44.

(11) "Thou art for tradition, so am I; but my tradition is not the tradition of one particular Church contradicted by the tradition of another Church, but the universal and perpetual tradition of the Christian world united. Such a tradition is a full proof, which is received *semper, ubique, et ab omnibus*—always, everywhere, and by all Christians."—*Schism Guarded*. Pref.

(12) On the Church, iv. 14.

(13) Quoted in Letter I., *English Churchman*, No. 134.

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